A TREATISE OF DIRECTION, HOW To travell safely, and profitably into Forraign Countries.

Written by Thomas Neale of Warneford, in the County of Southampton, Esquire.

Oh youth! a greater order doth arise
Of daily Chances: let it not suffice
To see th' adjoyning France; *but bravely know*
The farthest Ister, and the winds that blow
From Northern Boreas: *see fair* Ægypts *strand,*
And that hot Easterne Nabathean *land*
That views the rising Sun: and that which calls
It self from those red beams, where Phœbus *falls.*
That at the last thou happily mai'st come
Wiser then great Ulysses *to thy home,* Petronius.

LONDON, Printed for *Humphrey Robinson.* 1664.

Extracts from

1646
November 25. Thomas Neale

1667.
March ___ Thomas. Son of

n Warnford Register

le Senr. Esqr. was buryed.

Thomas Neale Esqr. was buryed.

Immortalitati Sacrum

1621.

Hic jacet Thomas Neale Eques
Unus Auditorum Saccarii
Serenissimi Regis Jacobi.
Qui Obiit 1621.
Et Aetatis 56.

Thomae Neale Filii Natu Maximi
Parentationes Affectiosissimae.

Miramur periisse homines, Monumenta fa-
-tiscant
Mors etiam Saxis, nominibusque venit.

The Marbles that adorne this Mournful toombe
Doth sweate their vocal tears though they be dumbe.
And every change of Weather doth portend
What Pious minds oh! do at such an end -
Then Lett each one that seeth this with an Eye
Quite void of moisture, be turned stone & dry -

Thy Soul is fled from Hence - that Mighty Flame
That gave the toombe a motto, Us a name -
Thy figure yet is left, when we may see
Nature forfetten put in memory -

Extract [illegible]

Nob: 2. 1621

3. Sev

Thomas

post title
London, Printed for [illegible] Robins

- from Register

=

28 MR 59

as Neale. Ent was Burged

Robinson. 1643.

: of Lilly

The Bodleian copy has no portrait - it has the original Title Lond. 1643. of this 1664 I never saw, nor can I trace any other copy, for I believe this to be the same mentioned in Lowndes as Genl Dowdes-wells & the Mr Nassaus.

Heber (1643) Part VI. 2433 with the Portrait.

Hic in Pace re
Gulielmus Ne
Unus - Audi
Serenissimae
-bethae -
-imo Puni
Anno Salut
Sexcentesimo
Annoque Ot
Octuagesimo

Inich. Caro -
Flos - Pal

requiescit
Reale Armiger
Ditorum Siccarii
e Reginæ Eliza-
Qui obiit vicesimo Augusti
lutis Millesimo
mo Primo-
Ætatis suæ-
mo-

- Quid vita hæc-
Pulvis et Umbra-

Vera Effigies Thomæ Nigelli
Armigeri Warnefordiensis
harum Institutionum Authoris.

wil: Marshall sculpsit.

A TREATISE OF DIRECTION, HOW To travell safely, and profitably into Forraign Countries.

Written by Thomas Neale of Warneford, in the County of Southampton, Esquire.

h youth! a greater order doth arise
f daily Chances: let it not suffice
o see th' adjoyning France; *but bravely know*
he farthest Ister, and the winds that blow
rom Northern Boreas: *see fair Ægypts strand,*
nd that hot Easterne Nabathean *land*
hat views the rising Sun: and that which calls
t self from those red beams, where Phœbus *falls.*
hat at the last thou happily mai'st come
iser then great Ulysses *to thy home,* Petronius.

LONDON, Printed for *Humphrey Robinson.* 1664.

B.S.+

BRITISH MUSEUM

To his dearely beloved Brother, Mr. William Neale *at* Tours *in* France, *or elſe-where theſe.*

IF all men in a manner (moſt dear Brother) applying themſelves unto any action of conſequence, may ſeeme to need, a Counſellor and director: much

more certainly may hee want this ayde, which wandereth through uncertaine paſſages, and walketh through the unknown wayes of an unſtable converſation. And ſince (as it ſeemeth to mee) that man hath good, and propitious lucke, which in his doubtfull extremities may have the opportunity to flye unto wholſome and grave counſels: there can nothing be more happily aſſigned unto an ingenuous, and well educated nature, then ſome path or learned direction, which may be rather ſigned with the lively pourtraicture of eloquence, then with lime or chalke-ſtone. This noble faculty,

tie, I muſt confeſſe, I cannot boaſt, becauſe it is both unſeemly for a teacher of naked truth, to uſe the adulterate flouriſhes of Rhetorique, and alſo, becauſe it is ſo meanly apparant in mee, that it will preſently decay, if it ſhould bee brought before, the judicious lights of theſe times: only my chiefe ayme is in this Treatiſe, to ſhew and breath forth the ingenuous candour of my minde, and my brotherly affection towards you; if thoſe rules, which in the following ſubject bee propoſed, may by

you bee received with the like kind inclination. There are ſome (I perſwade my ſelfe) of a light and brain-ſick condition, which (being alſo not few in number) deſire to borrow no directions from the ſtore-houſe of learned Philoſophie: and ſo much contemne the rules of contemplation, and the demonſtrations which are deduced from our ſolitary thoughts, that they ſuppoſe theſe Canons, but meere ridiculous, and craſie fanſies, and the vaine blaſts of ſwelling Ayre. But how much you con-

temne

temne the ſottiſh opinion of theſe men, and diſlike of this moſt pernitious tenet againſt all vertuous proceedings I am very well acquainted: having in your childiſh yeares, heard your laborious Eſſayes, moſt elegantly for that age employed, in the praiſes and commendations of contemplative men; for there is no man without all queſtion, which deſireth (with *Ennius*) to live the life of a reaſonable creature, but doth cordially admire learning, and deſireth to ſalute thoſe

ſweet

ſweet flowers of Science, from whoſe fragrant beds, ſundry choyce compoſitions of elocution doth ariſe, whereby ordinary things, may bee underſtood with delight, and obſcure things may bee made eaſie by induſtrie. So generall and learned a miſtreſſe is Theory, joyned with the diſcreet practiſe of things, that from this ſtore-houſe for all uſes, will not be wanting matter and workmanſhip, to ſupply the richneſſe of our wits, for intention, judgement, or the finall ends of our enterpriſes.

riſes. Thoſe things therefore
dearely eſteemed brother)
vhich I deduce from this Ma-
azine, and in the ſubſequent
ract, doe propoſe unto you; I
ntreat you not to undervalew,
ntill the ſecond conſideration,
he third reading over, and the
ourefold more acurate know-
dge (then yet your yeares are
apable of) of humane ſubtle-
es and affaires, may convict
nen in theſe preſent directions,
n importunate affecter of tri-
ing obſervations, or a bringer
rth of ſuch productions, which

are

are obscure, and erroneous from
that round Cylinder of vertue
peregrination. Neither can
conceive, that you spend you
pretious time amisse, when yo
cast your eyes, and your mo
serious faculties upon learne
discourses, as though that thes
were but employments for idl
times, and hinderances to affair
of consequence; thinking it
childish practise, (as many doe,
to meditate, or write out an
learned Contemplation. Beleev
me, those follies which they th
affect this lazinesse, commit, a
meer

neere frivolous ravings, and of-
entimes, not valuable in the
ght ſcale of reaſon, to turne
owne the weight of a crackt
ut-ſhell. Avoid them; for
ghtly doth *Homer* inſtruct you,
his firſt booke of the learned
ravailour; under the perſon of
elemachus;

fits thee not (now age more wiſ-
dome brings)
till, for to follow thoſe ſame chil-
diſh things.

arewell. Dated at *Warneford* Aprill 3.
1638.

28 MR 59

To the Reader.

Many there are (Courteous Reader,) which have and doe daily observe, to their due com-
endation, in the voyages they un-
rtake, things worthy the eternall
giſter of fame: and ſome have not
ene wanting in all ages which in the
ords of that learned man (Gaſpar
Vaſerus) non tantum tranſcur-
ndo, corpora hominum aſpici-
nt; ſed etiam animos, atque re-
rum

rum momenta, non margines
aut ſuper fines introſpiciunt: *Bu*
few or none, which have preſcribe
the exact and profitable limits, whic
ought to direct this laudable purpoſ
And therefore I have obſerved it t
be a cuſtome (perhaps, where it
well ſorted, not unprofitable) amon
thoſe which ſend forth their ſons
pupils, or kinſemen to travell, to
lect ſome diſcreet, and well experi
enc't Companion, which may mo
ſafely waft them to their ow
homes backe againe, through ma
tempeſts, that continually uſe to a
ſault thoſe which Iourny from the
homes. But theſe doe not alwayes fu
fill the intentions of the Director
or rather imployers; becauſe fr

quent

uently moſt men belye or overweene
eir own ſufficiencie: and (which is
orſe) uſually overſhadow, by their
nning demeanour, at or before
eir election, their owne vices.

I have therefore thought it, in my
inion, alwaies a profitable worke;
any (which hath ability for directi-
s of this quality) ſtudious, and ſo-
r man, would, collect, to neceſſary
d pertinent heades, ſuch monitions
autions, and obſervations, which
ight be eaſily found out: whereby
e hot ſpirits of ſome novices may be
holeſomely reſtrained and faithfully
ſtructed. For theſe dumbe counſel-
rs, are commonly moſt truſty, and
arry with them in their prudent di-
ections, collected from both reading

and

and experience more ſolid profit: the
thoſe which eyther readily ſpend the
Iudgements without meditation, or a
leaſtwiſe have no other but tranſitor
and ſuperficiall knowledge. Findin
therefore none that hath in our vul
gar language (to my remembrance
undertaken this profitable eſſay ;
have adventured to make publique
ſmall treatiſe of direction how to tra
vell profitably, and ſafely into for
raigne Countries ; which in another i
diome I had ſome 4 yeares ſince ad
dreſſed, to a neere and deere travello
of my acquaintance. The origina
ſhall hereafter appeare, (althoug
not ſo fully furniſhed) if this impoli
ſhed tranſlation, with the not altoge
ther unneceſſary additions may paſſe
without

ithout the cenſure of the criticall, d with the allowance of the Courte- s reader. I well know the preſſes oane with the weight of pamphlets d (ſince this moſt happy invention) numerable bookes of all ſortes lye ulding in moſt private ſtudies, and raries, fearing the wormes, and ſiring their readers. Nay many dicious volumes of former, and mo- rne times doe now cum blattis tineis rixari ; whilſt many more le vanities or raging follyes doe ſy mens minds upon worſe imploi- nts. Sed (in the phraſe of Baudi-) quæ eſt iſta profuſio tempo- s in hac vitæ brevitate, tantaq; pia rerum ſcitu digniſſima- m, tempus tanquam rem va-

cuam

cuam aut noxiam ſuper vac
impendere? nec ſupervacuis t
tum ſed noxiis, vt quæ dulced
quadam ſui, præclariſſima qu
q; ingenia alliciant ad ſe, & a
cent a melioribus? expertus
quor, nec quiſquam tibi mih
verba dederit, ut in plurimor
nugis, magnum aliquod aut
cretum bonum ineſſe ſuſp
mur. *I have therefore provided*
medy in this little treatiſe to miti
this diſeaſe, for my ſelfe and ot
(if they will as many doe,) have
confidence of an unknown phyſi
Heere alſo the patient may
without danger; and knowing
the quality of the potion, take as
as it pleaſeth himſelfe. For the

e (which some perhaps, malevolent eemers of other mens endeavours, y object) subject of this booke; I ll answer with a learned Philolo-r: Stultum est, certe serum nimis m demum incipere misereri artarum, quæ tam diù, tam iserè, sine omni gratia perie-nt, & pereunt quotidie. *Be-es,* Scribimus indocti doctiq; *d there is not (if we beleeve iny) any booke out of which the orious, and candid reader, may collect some profit. How ever I ve made it publique for to serve my ne turne; who have now one, I y not repent to leave this unto, as egacy, or direction. But I would willing to benefit more, and a-*

mongst

mongſt the reſt my courteous, and benevolent reader otherwiſe.

Optarem ut placeam, ſin minus
ut taceam

From my houſe. At
Warneford. T. N.
28 MR 59
3. *Feb.* 1642.

A Treatiſe of direction; how to travaile profitably, and ſafely into forraigne Countries.

NOw therefore, that we may methodically ſigne thoſe precepts, which in ne epiſtle we have generally pre-niſed, it will not be impertinent o bring before the reader, their ogicall diſtribution: and firſt that ve may profitably bend our di-ctions, let us behold the end, un-o which, your reſolution and my eech ought to be referred. *The d therefore of diſcreet Travaile, is iſedome*: which undertaken

P. B. 49.

with

with a fortunate preparation
is circumſcribed with tw
bounds, to wit, men trava
for experience ſake, and the har
ning of the bodies faculties;
for to better the gifts of t
mind. The firſt cauſe of exp
rience, and bettering the inwa
parts, carried *Plato* into *Ægyp*
Pythagoras into thoſe regions
Italy, which were then calle
the greater *Græcia*, and uſhere
Apollonius (that I may uſe t
words of *Hierom*) unto the ſco
ched deſarts of *India*, and t
ſecret conclave of the Sunn
The latter moved thoſe gre
warriors (if wee allow not t
deſire, of renowne to bee t
only cauſe) *Alexander* and
li

ius to take farre Iourneyes, that they might not only in words, but in verity prove themſelves as well hardy, as valiant.

Therefore that great *Macedonian* monarch, when hee obſerved a Common Souldier frozen almoſt to death by paſſing through thoſe mountainous Counties; deſcending from his throne, or chaire of ſtate, placed the halfe dead ſouldier therein; that after thoſe delicacies of ambition, which hee bought by the endeavours of the common ſouldier, hee might obtaine the name of a compaſſionate and hardy man. So often *Iulius Cæſar*, that true, and legitimate

ſon of *Mars*, as wel in his deſcen
a; actions, was wont to take, n
only the ſame diet, and lodgi
with the meaneſt of his ſouldiers
but ſome times upon eſpeciall o
caſion, he was uſed to preve
the marches, and with incred
ble celerity to paſſe one hundr
miles within the compaſſe of o
day. Rightly did theſe famou
chieftaines underſtand that tru
and ancient ſentence of the po
Timocles in *Athenæus*: l. 6.

Each noble ſoule moſt labours take
for why?
His honours iſſue from his Induſtri

Heated with this Imagination
did *Alexander* after the laboriou
ſiege of the City *Oxidrace*, leapt i
a moſt ardent ſweat, into the rive
Cephyſu

Cephysus: that by enduring at the same time the heat of the south, and the cold of the north, he might shew the strong composition of his body, and the Invincible tolerance of his mind. But much more was the wonderfull tolerance of the Phylosophers, as though there had among them beene this only strife, which should be able to endure most. For *Zeno* the master or beginner of the stoick sect, when he might have lived safe in his owne Countrey, travelled out of desire of encreasing his knowledge, and shewing his constancy, into *Sicilie*, to the City of *Phalaris* that most inhumane Tyrant, named *Agrigentum*, being so confident of his

Towne

owne abilities in enduring, saith *Valerius l.*3. that by his precepts, the barbarous ferity of the people, and cruell savage in humanity of the Tyrant himselfe might be mollified. A Philosopher also of the same name being entertained by *Nearchus* likewise a most fierce Tyrant and after some conspiracy against him being taken and also freed from the tortures of the rack upon hope of some farther Confession, approching neere unto that monster of men, he so strongely fastned with his teeth upon the eare of the Tyrant, that he bit his eare from his head; neither left his hold until his bowels were plucked forth. Strange are the examples of *Anaxarchus*, *Theodorus*, *Celanus* the Indian

lian, & of other Gymnosophists, which we read of their tollerance in this, and other authors: al which to adde unto this Topique will be both tedious, and unnecessary. And certainely this is most plainely Confessed, by al that read the examples of histories, that men which have beene Inclined to travaile have nothing so much desired, as glory, and credit, amongst those forraigne nations where they have beene entertained, which some have endeavoured to obtaine by the vigour of the minde, and the faculties of an understanding, shining with the sparkes of vertues and learning: others have laboured to get by the vastnesse, strength, patience, and

agility of their bodies. But this o
ſtentation of bodily ſtrength i
more ſordid, then the other, which
is moſt ingeniouſly decyphered
by the witty Poet *Martiall.*

Hoc ego tuque ſumus: ſed quod ſum
non potes eſſe.
Tu, quod es è populo, quilibet eſſe poteſt.
We both have humane ſhape: but what I
am
Doe what thou wilt, thou canſt ſcarce e-
ver bee.
But ſuch a one as thou, each Cobler can
Or any worme of the Vulgarity.

Homer alſo, a moſt exquiſite mo-
rall Philoſopher and Poet, being
about to deſigne the perfect linea-
ments of a diſcreet Travellour,
doth not aſſigne him the ſtrength
of *Ajax*, or the cholerique fury of
Diomed,

Diomed, but under the person of *Vlisses* frameth him, a subtle observer of mens manners and rites politique; for this was hee,

Which often and with good discretion saw
Each Cities manners, and each nations Law.
And many troubles harbour'd in his minde
How he againe his native home might find.

Or as *Horace* paraphraseth:

Which Conquerour of Troy, had many seene
Of Cities, and in many places beene:
Which by providing for his Scottish Crew,
Himselfe into ful many Troubles drew.

And yet by strict observance of what is past
Through many waves, saw his own home at last.

As it were exemplarily treading out the pathes of the most grave Philosophers, and Travaling to learne experience, and teach prudence. Not as many braine-sicke Travellours doe in these times which live from day to day, as the proverbe is; and being overheated by a furious brain, doe skip in forraigne Countries, without method or discretion, from one place to another: or inflamed with an incessant desire of dancing up and downe, practise nothing else, but to advance their unruly and headlong passions. These a considera-

tion

ion of their univerſall emptineſſe both in braine and purſe (any wiſe and prudent man would ſuppoſe) if they had but one Dramme of diſcretion, would ſend backe, although with loſs into their Countries. Infinite numbers of which ſummer Birds, that are onely like ſwallowes or Cuckowes, good for the ſack and ſmoke in the chimnies, doe ſo overheate themſelves with hot exotique wines and fruits, perpetually gowſtering on the *French* or *Italian* delicates, that ſcarce one of 10 returneth home alive. How many at the aſſault of the *Groine* and *Lisbone*, when *Don Antonio* the baſe would have recovered *Portugal*, were ſent unto their lateſt homes in a

forraigne

forraigne soile by needlesse devou
ring of out-landish foode; he
numbers dyed (as one speaketh
and distempers were Conque
rours over the English Victor
The same fortune run many of ou
young lusty merchants and ma
riners *In Iava*, at *Bantam*; at th
Moluccaes, *Amboina*, *Banda*, th
gulfe of *Bengala*, *Coromandel*, *Peg*
Tenusser, *Mocasser*, *Achen*, *Sumatra*
Zeilan, and finally in all those ho
Countries of *China* and *Iapon*
which doe overthrow you
health with the hot fruits of thos
Countries, and by excessive drin
king of a strong wine, Called
Arecca, Common throughout a
the east, and with the contagious
women, and almost as Contagi

ou

heat of the Country. And many (if not to many) are those, which wearied with the delights of their owne Country, see *Italy*, *Spaine*, *France*, upon as hard conditions: which besides the Inconvenience of French affronts, and *Rodomantodo* duels, Spanish Inquisitions, and Italian suspitions (with *Naples* buttons sometimes to boot) run them into many irrecoverable hazards. Pity it is (saith a discreet Travellour) that the parents, tutours, guardians, and friends will permit, much lesse egge on rash inconsiderate hot headed spirits, and vaine glorious brain-sick youths; whose only studies at home hath beene their cup, pipe and some butterfly Vanities, from the frying-

pan

pan into the fire; from Domestic
into forraign madnesse; as thoug
the change of Ayre for a feav'ri
body & an ill temperd mind, we
to be preferred neere the seasid
when as *Horace* rightly sayeth,

Those which beyond the sea doe run
Ill taught, the climate only change
But not their minds, now quite undo
Since they were suffred thus to rage.

For if the most Crafty *Viiss*
himself could scarce after Innume
rable hazards, and losse of h
companions, see the smoke sum
out his owne palace in *Ithaca*, an
was knowne by none of hi
friends, except by one old mastiff
(which it seem'd liv'd longer the
curres doe now a daies) what sha
wee think of their unhappy cou

se

s, which having neither wit, age,
or experience; ruine all their pa-
imony at home, and cannot
are, when they most abound?
ertainely such brainsick skippers
s *Lipsius* speaketh) are like to re-
rne more fooles then they went
rth. For such endeavour not to
ake better their minds faculties;
ut only desire to jette up and
owne, that they may know the
ngth of the waies, and the names
f the cities. There ought therfore
o be limits, and bounds set before
ese travellers, or rather Skippers;
hat may opportunely keepe them
n the path way of discretion.

The first limit therefore ought
o be, the Consideration of our
urpose; and to what end (as the

Poet

Poet ſpeaketh, we are ordain
what the order of things is, w
Courſe of life wil befit us; w
may be the vocation of our ne
ſity and Inclination.

Alſo whether it bee conveni
for our naturall addictions,
health of our bodies, the profi
our affaires, and the manner of
Converſation to travell. Then i
neceſſary to obſerve into wh
kind of regions, and ſorts of m
we are to paſſe: as alſo what thin
are neceſſary for ſuch a reſolutio
and in all theſe circumſtances
muſt take great care leaſt we b
deceaved. That which follow
is that we muſt have a regard
welſetling thoſe things we lea
behind us, and not (as ſome do
our

ght wee to thinke, that our e-
tes will follow us from one
nd unto another. There must be
me certaine end (as *Persius* saith)
to which wee must direct our
tions, and a certaine marke or
ope to be aimed at, must alwaies
before us. The longest day hath
night following, which Com-
h although slowly, yet at length
rriveth by degrees. The long
rney too hath an end, and brea-
th into a fainting period it
ing the generall aime of all dis-
et Travellours, there to dy,
here they have beene borne, to
d their lives in their native soile
hough, as the Ancient Poet
h it.

heaven still, we find an equall way

Whither

Whither at home, or else abroad
stay.

Yet (as *Tully* speaketh) o
Country hath in it a certaine in
cing sweetnesse, and delight, th
young men oftentimes doe affe
the very beames of those houses
which they were borne. Whe
fore let every discreet Travello
build or settle some mansion in
owne Country, if he be able ; t
he may be the more gratefully
ceaved at his returne : otherw
he is rather an exile then a Trav
lour, neither travelleth such an o
that he may come home m
sufficient, and better instructed:
if he repasse by chance, that he m
appeare more desperate, and
happy. Or oftentimes it h
pen

neth, that he which contem-
th, and Slighteth his Country, is
ghted also by his Country.
nerefore let each Travellour set-
his affaires, as well, as he may,
fore his departure. For in his
vne Country and family each
ise man doth use first to begin
niformity.

These things being warily ob-
ved, it is necessary to purge the
ind from the dreggs of ill hu-
ours, and violent passions: and
st of those innate bitternesses,
hich with their sharpenesse in-
ct each thing we taste: next those
polished crudities, which may
sgust forraigne nations. For every
verall clymate hath amongst the
der sort of Inhabitants some hu-
mours,

mours, and whimsies predom-
nant; which carry with them
distast being Iudged by the pal-
of a stranger. so the French are
compted vnconstant and rash;
Spaniards proud, and vaineglo-
ous; the Italian suspitious and
vengefull; the Germans, blocki-
and heavy; the Sicylians, Luxu-
ous and effeminate; the Polonia-
barbarous and insolent; the Rus-
Cruell, and yet parasiticall;
Hungarian, furious and distaste-
Generally also the Europeans
dreadlesse and rash, the Asia-
slothfull and effeminate; the Af-
can subtile and mercilesse; the
merican savage and heathenis-
Our extravagant humours ther-
fore, when we Travell are to
polishe

bliſhed with the raſor of a mild
nd well qualified temper, that a
an may Converſe with forreig-
ers, without ſhame to his Coun-
eymen, or offence to ſtrangers.
or nothing, in my opinion is
ore dangerous, and madde then
r a Travellour in ſtrange regions
commit thoſe things, which be-
g not fitted to the civility and
ſtome of the places, he conver-
th in, may call into queſtion the
enius of his Country, and the A-
ility of his owne diſcretion; ſo
at if any ſudden affront or miſ-
hance happen, he may ſeeme to
eare it deſervedly, whilſt his
wne ill carriage may be made the
ccaſion of his unhappy ſucceſſe.

It is therefore a very neceſſary
and

and considerable worke for discreet Travellours to cle themselves of the burthen of neceſſary paſſions before they part from home. For it is a v difficult matter to poliſh ones e cation in that place, where all faculties of nature are ſo put ou order, that ſcarcely our beſt end vours can free our ſelves from m ny hazards, and inconvenien For aptly doth agree to man which neglect this rule, that ſa ing of the Poet *Horace*:

They change of t-times the clime
not manners, which doe paſſe
Their Country ſhoares — Yea oft (as *Seneca* hath it) paſſions, the fr leties and Infirmities of human nature do moſt frequently follo

tho

oſe wanderers, which depart
om their Country out of a vaine
earineſſe or Curioſity: whileſt
oſe ſincere abilities which they
oſſeſſed at home are infected
ith Exotique contagions. Nei-
er are thoſe paſſions eaſed or
ured by time, which are rather
creaſed by practiſing Trifles.
nd in another place the ſame
arned and judicious Philoſo-
her: Thou art about to change
y Country: but obſerve, if by
voiding that, thou canſt avoide
y ſelfe; and not rather contra-
wiſe; thou beareſt not about
ee, the aggravation of thy miſ-
hievous paſsions.

As thoſe which are ſicke of a
aver unquietly toſſe, and tum-

ble

ble themselves about, vain
hoping for ease: so many ti
doe those, which being sicke a
diseased in their minds cha
climates, desiring to remedy t
ungoverned affections. For t
is the way rather to uncov
then to take away the disea
to confesse & betray this inw
heate, and not to heale it. E
gantly saith the Roman w
man: It is the property of a s
man to endure nothing lon
but rather to use changes as
medies. Hence are those wa
dring peregrinations undertake
and many shoares passed ov
and sometimes by land, oth
times by sea, over-wearied i
constancy contemning her ple
sa

nt abode, is imployed. Such
erefore doe rather fly away
om, then avoide troubles, as
at hart in *Virgill.*

hom 'mongst the Cressian Forrests
with a dart
he huntesman wounds: he feeling
once the smart (gone,
lies swift away, & to the woods is
he Cretan woods, and now forgets
his home.

But yet this flight is but to little
urpose, because as the same Poet
ddes.

Vnto his side doth sticke
The barbed dart, which first his ribbs
did prick.

Therefore before a discreet
avellour doth undertake any
ourney or Peregrination, he

ought to reduce his pasfions
to the rule of Tranquillity ; th
so he may walke in the path
of reason, and felicity. Let h
Course also looke generally u
on that which is vertuous : F
that which in it selfe is hone
is profitable for all men : as t
observation of customes, habi
rites, governments of those m
and commonwealths which w
see; which ought not to be neg
gently forgotten, or supinely o
served. And therefore most wis
did those Ancients, and among
our later travellours, some fe
of the most judicious, which d
commit to their briefe note-boo
the adventures of each day : a
the notable Acts of each wee

to their diaries, Kalendars & Ephemerides; from the concise magazine of which smal library, they might (in *Macrobius* his sence) as from a store-house, drawne out plenty of provision, to put of the famine or barrennesse of oblivion, or their confused memorials. For the Table book, and this briefe kind of writing, is the index & life of memory; and may be made the ingenions inlargement, of those things, which new matter may consumate, and finish. Vpon this grasse let each laborious oxe ruminate, that at length, he may be able to tread out the pure and solid Corne of observation. And least the forme of this kind of observation may halt, in a Iudici-

ous Travellour ought to instruct his mind with the arts (among which painting and limming are of best accompt) and liberall sciences, that with their aide and direction, their notes may be reduced to a methodical order and forme. Not after the manner of some ignorant Trifler which while they want matter and vnderstanding, gather together heapes of vanities; or being blinded with faction and prejudice only sort but such things which are pleasing to their passions, and the Current of the times; utterly neglecting, and refusing those things, which may either rectify the error, or amend their iudgement, but how

suppo

upport theſe injudicious wanderers, the generall Topiques which follow may not unfitly be obſerved.

Now therefore will I endeavour to ſigne out limits, which may regularly direct thoſe, which purpoſe to touch upon forraigne ſhoares. It ſhall be therefore neceſſary for thoſe which enter a ſtrange Country, to obſerve theſe two things; with whom to remaine, and in what place. For ſome, whileſt they paſſe not to the chiefeſt and moſt noted places of the Countrey they now are in, but to ſome ſordid and meane Townes, rather ſeeke a lurking corner for their ignorance, then a place for inſtruction. A ſtranger

therefore must labour and endeavour, (if he may without any great inconvenience) to seeke the chiefe seat and head of the Kingdome, wherein he resideth; neither that, in any violent hast, but by degrees: that the Iuice of his understanding may draw unto it the manners of the Inferiour regions and in a manner naturalize them that so more safely and easily, he may arrive at the summe of his wishes. Aptly doth *Tacitus* teach vs this necessity in the sixth booke of his Annals Chap. 8. instancing of *Phraates* the Parthian, which being placed in the roome of *Artabanus* by the Emperor *Tiberius*, whilest over suddenly he leaveth his Roman Customes, and follo-

oweth the guise of the *Parthians*, e being not able to brook so sud- daine a change, falleth sick and dyeth. In the same manner one *Tho. Randolph* in Queen *Elizabeths* ime being Embassador to *Ivan Vasilonoch* Emperour of *Moscovia*, reporteth himselfe to have nar- rowly avoided death or extreame sickneſſe, which he had gotten, by changing his English habit over- quickly into a Russian apparell. For the sodaine change of any ha- bituated Custome, is so danger- rous, that sometimes ordinary things disused bring on the ne- cessity of death. Wherefore by de- grees, the forces of custome are to be mollisyed or hardned accor- ding to the nature and customes

of the place, to which we intend to Travell, that when we come to the mature places of observation; we may shew no infection of bitternesse and spleene. This preparation being orderly practised, we ought to proceed warily to the chiefest places of the Kingdome. I call not those places the chiefest, where the Court doth usually reside, (which sometimes chooseth the most pleasant, not famous places) but those Cities, which are most ancient, populous, noble, best served with merchandizes, and if thou hast any smacke of learning, where there is some *Academy*; as in *France*, *Paris*, and *Monpellier*; in *Italy*, *Rome*, *Bonona*, and *Padua*: in *Spain*

Spaine *Toledo* and *Salamanca*; n *Germany Straysburg*, and *Basill*: rom the happy concurrence of which famous places, not only ll sorts of exquisite learning but he very genius of urbanity, and ci- ility; and the sum of all profita- le Conversation is to be enjoyed. n which places commerces of all orts are used, the Treasure of all umane knowvledge is layed up, nd all other conveniences to ad- vance a Trayailour to the height f civill knowvledge are to be ound out. Here also are not only ookes Containing all sciences, which may perhaps not over- lease, the unstable heads of ome jetting passengers) but the noſt humane and lively Volumes

of famous men; whose discourses, exercises, and polite conversations (if they be seriously admitted into a mans minde) are the best epitomes of those regions. In such places, as in the *Cyrhan* groves and *Parnassean* hils, a Traveller resolving to stay; he ought so to frame and settle himselfe, that his mind be not precipitate, and unconstant, and so may loose, by too nimble and frequent motion, its due and observable considerations: and least by to nimble departing out of the right path of Iudgement, it may not shew the sudden Capacity of an Ingenious understanding, but the heady rashnesse and too apprehensive wearinesse of a stable happinesse.

To

To this observation, succeedeth, hat a Travellour having Conver- ation, with learned men, should irst rather endeavour to learne, hen be ready to speake, and to un- erstand then to teach. First it is great and especiall hinderance f wisedome to speake much; nd to desire the opinion of a rea- y orator, without knowledge or fficiency. For pride and a bol- er Carriage then usuall, are vices most contrary to the humility of nstruction; which vices striving o send forth the sounds of an ar- ogant expression, often shew a lfe love and ignorant vanity in he speaker. We must therefore abour to observe with a gentle, nd quiet behaviour, being quali-

fied

fied rather, with the desire of In-
struction, then, wearied with
the distast of information. Nei-
ther (as many doe) let us think
our selves in the gallery, before we
are entered into the parlour. For
many (as *Seneca* well adviseth,
had arrived unto the perfection
of learning; if they had not sup-
posed themselves perfect to soone.
This evill is to be avoided, be-
cause it is most common, and yet
not so common as dangerous.
For now a daies nothing is so
usuall, as for some proud, swel-
ling, empty, unskilfull gul-gallant
to fall into the extremity of arro-
gant babling; and being intoxica-
ted with the heat of vaine-glory
and selfe love, to boile out trifles

and

nd ridiculous language. And al-
ough this vice be to be ab-
orred every where, as a misi-
niefe which is a very great ene-
y, unto all quiet and ſober com-
unication; yet eſpecially it is to
e ſhunned by a Travellour into
orraigne Countries, unto whom
l things ought to ſeeme ſtrange,
nd new; unleſſe he deſire to ap-
eare improvident, or at leaſt-
viſe imprudent. And therefore
ipſius ſpeaketh aptly: Almoſt
very man of the meaneſt ſort
an babble, wander, diſcourſe fop-
iſhly, and ramble without
eare or wit from one place to a-
other: but few can learne and
earch with quietneſſe and diſ-
retion; which is the true end of

Travailing.

Travelling. Refer therefore mo
to thy Instruction, and sufficien
reall, then to the vaine glorio
ostentation of babling, and
that infectious itch of immeth
dicall prating. Neither unfit
only doth the over-nimble di
courser in forraigne Countries
slip his words, but sometimes da
gerously. For it is a very hard thi
for a man that talketh much
sometimes not to faile: althoug
he knoweth the matter of which
he discourseth: but it is impossib
for a man which knoweth no
the manners and customes of th
men and place before whom an
where he is, to deliver his minde
not to erre and sometimes mos
grossely to be deceaved. Therefo

every wise Travellour, with much care as he may, sacrifice to the two shrines, to wit, of memory and silence: to memory, that he may hold fast all things, which are good and profitable for he shall according to the phrase of *Martiall*, see some few good things, many indifferent, and very many ill examples: and that also he may refuse the things, which are not Convenient for a well nurtured education to follow: like those strong and profitable scaines or nets, which preserve the great and large fishes, but let the worthlesse small fry slip backe againe into the sea. Let him also sacrifice to silence, if not totally, yet in a plentifull mea-

sure,

ſure, becauſe he which accord
to the Poet, is like water in a ſie
is to full of holes to reſerve w
judgement any matter of imp
tant conſequence. But thou art r
dy to reply; or rather perempt
rily queſtion me. Doeſt thou pr
hibit a Travellor to uſe the bene
of his Tongue, which is m
acceptable to moſt men, and oft
ſerveth better then a caroach
paſſe away the dull houres? I a
ſwer, that my purpoſe is not
ſtop their mouthes, which wi
diſcretion can bridle their d
courſe: but only thus much I a
moniſh thee, that thou beeſt n
a perpetuall utterer of thy ow
cernements. Take liberty
ods name, ſaith a wiſe man

f ſpeaking, not only on the
ay, but in the Inne, if thou fin-
eſt fit co.npany : yea in any
nvenient place, neither only
efore ſupper, but at, and after
. But let thy ſpeech tend to
me one of theſe ends;
hich ſeeke and enquire of the
anners, lawes, ſite, and con-
ition of each city; I adde, which
iſcourſe of the Princes, warres
vents, and whatſoever is rare
d unuſuall. But alwaies
hinke more wiſedome to be
aced in few then many words,
the queſtions be appoſite and
thy. Seeke and enquire there-
rather like a ſcholler, then like
eacher. Diſcourſe of other mens
ons, reſound not thy owne

Knowledge

knowledge or vaine glorious
praiſes.

For that Travellour, which
can abſtaine from any gloſſe
his owne commendations, come
neere the rundell of perfection
and is both happy, and iudicious
To the diſcreet modeſty
which elocution, two obſerva-
ons do occur: the firſt is alwaies
endeavour (if thou haſt not giv
thy name unto the muſes and th
inſtructions, whereby to increa
or at leaſt wiſe lay the foundatio
of the neighbouring language
to get the acquaintance of hon
and learned men. From theſe ma
helpes may be eaſily obtained. F
by their meanes thou ſhalt be ab
to view and underſtand, all t
ancie

cient and moderne monu-
ents, worthy the sight in the ci-
s thou passest, thou shalt have the
trance into the most famous li-
aries, schooles, and Colledges, and
e, not only the outward furni-
re, but the inmost riches, of
ose happy receptacles: besides
the company of these, thou
alt avoide all those circumfora-
ons and light-headed ramblers,
hich insinuate themselves, and
eir companies into the society
unbridled young Travellours,
d often, by the corrupting of
e manners, lead them into all
anner of hazard. For most True
hat sentence of a learned mora-
: *All those which indulge Luxu-*
us Courses, doe decline a follower

of

of Learning, and ingenuitie with kind of detestation. And this gre Commodity, shall they also, o taine, by this happy conversatio that they shall (if they will) rec fy, what before hath beene in th manners amisse. For learni often doth profit more, by d stroying that which before w corrupt, then by implanting af the emendation of our nature that which is sincere; it bei alwaies a greater labour to cle a woody and marish Coun and to prepare it, then to sow it this be so, how much importeth a wary & experienced judgeme (but most of all a raw and gree one,) to desire the company learned and honest men; by wh

conversati

nverſation ; a mans minde is
tner wholeſomely inſtructed,
en vainely delighted? Notwith-
nding all theſe conveniences,
oſt people of this latter age, doe
ictly deſire ſuch company, and
me thoſe, moſt commonly, *good*
llowes, and boone aſſociates, which
eaſe them with ridiculous
aſſages, and whet their Luxuri-
ous fancies, by flattering their
feminate *Inclinations* : and ab-
orre thoſe as ſoure, and diſtaſteful,
hich with their grave and ſerious
monitions open a way to vertue,
nd ſhut the paſſages of vice:
hen contrariwiſe every diſcreet
an chuſeth a friend, as one
ould doe a medicine for his
ealth, the more *ſharpe*, the more

ſounde.

founde. And besides; Not on
there is no benefit gotten, by co
sorting with fooliſh and debo
Company, but rather an infi
heape of miſchiefes; whileſt fr
their frivolous, and infectious
courſe, the hearers draw mud
rather then water; and t
pains to quench their thirſt, no
a river, but a Poole. For rightly
that wiſe man *Seneca*, We ſoo
accuſtome our ſelves to learne
ill qualities of thoſe, which
indifferently good, then their v
tues. So *Alexander* the great
Quintilian reporteth,) drew ſo
vitious Imitations, from his ma
Leonidas, which being a vali
and martiall Emperour, he co
not ſhake off. *Marcus Tullius*

record

cordeth of ſome fantaſticall
etoricians, which being not
le to expreſſe, the ſeverall gra-
s, and exellencies of their tutours,
deavoured only to follow, and
itate, ſuch frivolous geſtures,
hich were moſt unproper for
her of them. So eaſily doe moſt
en fall downewards, and ſo
ompt and ready a thing it is, to
cline from the rough way of
ugh and laborious progreſſe
vertue, into the obvious path of
ce and ſlothfullneſſe. True there-
re is that ſaying of *Nilus*, The
ſt paſſages of vertue, and Ingeni-
s proceedings ſeeme hard unto
e diſciple, becauſe the nature
man from it's very Infancy, is
nverſant in all licenſe and idle-

neſſe

neſſe; but to thoſe which arm
with noble reſolution, ha
paſſed unto the middeſt of t
ſteepe aſcent; the way ſeem
altogether light and eaſy. For
ill manners being better qualify
with the mixture of good
ſtomes, at the length are quit
boliſhed with the memory
thoſe pleaſures, which abho
from reaſon. Of the force and
happy prevalency of this ſlo
full cuſtome, another learned
raliſt named *Diadochus* hath th
words. Great is the force
Cuſtome, as well in ſociety as in
other things. For out of uſe p
ceedeth a habit, from a habit
riſeth a naturall neceſſity. Wh
to change is moſt hard, nay ſo

times impossible. It behoveth him therfore which desireth to travaile with profit, and safetie, neither much to desire company, nor (yet) to mixe with confused troopes, or yet to ramble to every meeting of strange and vnknowne persons. For the going abroad upon small occasions, consumeth most pretious time; and the conversing with every triviall companion, either draweth foolish and dangerous tautology; or enticeth a man from those disciplines and exercises, which before he addicted himselfe unto without hinderance. Let therefore a wise man abstaine from the ordinary and confused com-

pany of men, and let him endeavour to consort himselfe with those, from whom he may receave profitable information. For it doth often happen, that those which are strangers, and doe without much wariness deliver their mindes and opinions, are often ensnared by some certaine crafty Promoters or Informers, which often take away not only such trifles as ones purse, money and raiment: but also when they have done that and much more, these men being conscious of their own unworthiness and obnoxious to the torments of an unquiet conscience, they intice the secure prater into some

Oh how true is this.

velita-

velitation or ſtrife of language, which being by them craftily exaggerated, at length grows into or produces a capitall crime. And ſo often periſheth with his unprofitable, and rowling eloquence, that unhappy travellour, whoſe aime and vaine-glory, is to be knowne & honored by his rowling tongue. Let therfore every man, which pretendeth to enjoy the leaſt dramme of diſcretion, judiciouſly and adviſedly conſider what, and before whom hee intendeth to ſpeak: neither let him weigh only his conſcience, the plaine meaning and ſence of thoſe things which he is about to declare; but the conſequence

of those things he purposeth to discourse on, and the fidelity of the hearers before whom those flying words are to be let slipp. For there are many, especially in forraigne Nations (amongst whom much is consecrated to guile, and little to honesty) which are of soe heady and forward a malice, that they study, endeavour, and labour nothing more, then to entice men into the snares of hasty language, from the dangerous implications of which, a sodaine ruine may like some quick flashes of lightning, arise. Therefore let every wary Travellour, set a watch upon his lipps, (which *Homer* calleth *septum Dentium*) *sive*

ὁδοντων ἑρκον, although hee may seeme able to discourse, subtly, eloquently, and politely, yea and perhaps, without offence of the hearers. For amongst many the very nimblenesse, and affable curiosity of the Wit, stirreth up malice; and those which thinke to excell others, and to gaine a generall admiration from their hearers, or rather spectators, are not seldome rent, into many disgraces, by the biting and venemous teeth of snarling envy.

Notwithstanding a meane ought to bee imposed upon this suspition, only before the unknowne rabble let this caution be exactly observed. But

if thou hast (perhaps) gotten a bosome friend, a man whom thou hast observed to be discreet, and cordiall; and such an one, whom thou hast tyed unto thy affaires, with the eternall bands of affection; open thy minde to this man; but discreetly and warily: proceeding after the manner of *Scipio* the *African*, with his friend *Servilius*, as *Ennius* reporteth.

About to speake, he cal's his friend, with whome
Oft lovingly and freely at his home
He had discours'd, (when oft the day grew late,)
Of things were done, where that the Senate sate.

To

To whom most freely he might talke
his minde
And of all businesse a sure closet
finde.
With whom he pleasure great had
tane, and Ioy;
Whose noble soule no sentence bad
can sway.
A man that mild is, learned, faith-
full, just,
Of nature sweet, that never brake
his trust.
Of tongue facile and fluent, and
content
With that which is his owne, and
fairly spent.
Discreet, and speaking in good sea-
son, all
That he attempts to utter; which
can call

To minde old and new actions, and
can finde
For secrets, a close harbour in his
minde.

If thou hast the good fortune to obtaine, so true a picture of friendship, as this description doth afford, thou mayst not feare to trust those secrets unto his safe custody; which may discreetly be permitted for a faithfull man to know. Yet ought good caution to be used, least that our Iudgement be deceaved, and left under the cover of friendship, may be hidden, the enticing and dangerous practises of a malitious enemy. Poisons are often given (saith *Hierom*) covered with hony, and those

vices

vices often deceave, wich are adorned outwardly with the shape of vertues, *Ovid* speaketh rightly.

A safe and common way it is, for to deceave,
Vnder pretence of love which true love doth bereave.

And to the same purpose *Lucretius*:

For as the Nurses which to children give
Troubled with wormes those vermin to derive
The bitter Century root, doe touch the cuppe
About the brims with a delitious suppe:
That so the silly knowledge of the child

May drinke the bitter potion, made thus mild.

Even thus also doe these Quacksalvers of vitious and corrupt manners, endeavours to set of with faire outward appearances, those polluted actions, they endeavour to infect others withall. For the most impudent forehead cannot chuse but blush to commend any vice in its owne native vileness, and abhorre to invite men to these rockes of the *Syrens*, without the outward *Tinctures* of custome and luxury. Wherefore with great caution and most diligent observation, let that friend (what soever he may appeare) with whom thou mea-

neſt

neſt to participate thy counſels,
be heeded: becauſe true friend-
ſhip is rightly conglutinated,
and joyned amongſt none, but
thoſe which be equalls; and
although one may be un-
equall before this knot, yet
doth it allwaies after this re-
ciprocall affection, oequalize
them into the ſame degree of
fortune, and correſpondence:
rightly therefore ſpeaketh that
eloquent Roman Lawyer *Mirbu-
ius Felix*: *Friendſhip doth alwaies
either finde or make men equalls.*
And St. Hierom *let a particular
man gliſter with golden robes, and
from his large cheſtes, let his ſhi-
ning plate be produced.* Charity
cannot be exceeded, love and
affection

affection are not to be bought with money. Friendship which once can end, hath never beene true or sincere. Thence also hath proceeded that ancient proverbe of the Greekes; *That all things amongst friends are common*: because the parity and equality of their minds doth so communicate all outward goods of fortune, that the greatnesse of the one can never be a hinderance unto the meanesse of the other. But this parity of mindes, seemes rather to proceede, from the source of their common inclination to vertue, and not from the contrary apparent quality. Which consent is so rare, and in a manner so impossible

impossible to find, that we may easily conjecture the hardnesse of it from this one demonstration. For who almost amongst the generall and moderne sort of people, doth not desire to creepe into his neighbours secrets with the intent to destroy him, with a subtle and crafty intention, being rather armed for ruine, then prepared to require the mutuall aide, and helpe of a friend? Many faire glozes and shewes may be ready (perhaps) amongst the company of our equalls, many plausible, and enticing pretences; either of favour with superiour magistrates; by interposing some efficacious petition,

Oh how true!

petitiō, or by directing our fami
liar affaires, in a seeming smoo
Course; which subtleties a
wonderfully affected, by tho
which rather desire to abandon
then to seeke cordially for tru
friendship: Whereby they ma
perswade raw young men, tha
they are most honest and righ
hearted good natures, and per
haps by these sleights, they ma
purchase the opinion of wi
men, being the more able b
these jugglings to set upon th
secure innocent, now over co
fident of their fidelities: whe
at the same moment in the
hearts reigneth all sort of guil
envy, malice, hatred, emulatio
and heart-burnings, which lik

e *Trojans* out of the fatall
orſe of *Epeus*, doe with a num-
er of moſt ſtrange and ſodaine
lumniations, ruſh out upon
eir ſecure enemy, and drive
im into perpetuall ruine and
ſpaire. What feare, amaze-
ent, griefe, and horrour falleth
en upon thoſe, which giving
edit, unto theſe mens *Syrenian*
chantments, thought all their
crets, and open follies to be
uried in oblivion. What teares,
hat mourning?

When th' image of that ſad night
Shall appeare
Which was the laſt time of our being
heere.

Therefore eſpecially beware,
to whom and what thou ſpea-
keſt

keſt, and whom thou chooſeſt to be thy boſome friend. Yea playing any game with thy owne brother by *Heſiods* direction.

A Witneſſe choose leaſt thou his love, or elſe thy money looſe.

Conſider therefore maturely before thou plighteſt the troth of mutuall affection with any man, unto whom thou doſt truſt thy ſelfe. For acutely of this Cautele ſpeaketh *Theognis* in his learned morall direction to his friend.

About thy friendſhip my mind troubled is,
Whither in love or hatred I may miſſe.

Theſe paſſages ſo obnoxious

dangers (perhaps) the too
cure reader will hardly beleeve;
ying it is the property of a
inde vexing it selfe before ne-
ssity doth require, to wait and
pect it's owne dangers; often
ing that sentence of the anci-
nt Poet.

He that death in health doth feare,
Looseth all his quiet here.

ludging it also to be an easier
ndition not to live at all, then
be coop'd up with so many
rcumstances and considerati-
ns. And as those, which are
rtured by unskilfull and slow
ysitions, would rather perish
the head strong obedience,
to their owne inflamed ap-
tites, and irregular digestion,
then

then live according to those pr
cepts, which are the means
health. So these improvident m
would rather permit all the
affaires to meere chance, and
uncertaine current of the time
then to regulate themselves,
choosing the demonstrations
experience. To these men puff
up with the opinion of the
own sufficiency (that I may pa
over the sluggish heavines of
thers) we write not; nor greed
ly desire those mens tastes, who
stomackes being already fill
with crude humours, doe n
only contemne (as the Po
speaketh) ordinary viands, b
soone disgust the purest eli
of philosophy. To these I

ropose not the hard fates of
ndry armies, regions, cities,
nds, which have sodainly pe-
hed, with to much confidence
d presumption of security. But
fore these mens faces I exhibite
idea of their conversations,
ected out of choice and true
stories; which have brought
on themselves sodaine deaths,
d most unfortunate ruines, by
er much trust unto those
hich have deceaved their pro-
sions, and carryed two faces
der one hood. Let therefore
supine or negligent frequen-
of every publique society
meet, look upon the conspi-
y of *Vibulenus* against *Blæsus*
ntioned in the first booke of

Cornelius

Cornelius Tacitus his Annals and afterwards let him observe, the fained and guil full friendship of *Cæpio C spinus*, towards his *Prætor Bythinia*, *Granius Marcellus* who having receaved fro him, both encrease of ma honours, and divers other be fits, because he could *Not to owne desires encrease his fortun* accused his friend unto that m cruell Emperour *Tiberius*, th he spoke ill against and inveigh at the wicked and dissol life of the Emperour. This ma ill example (saith *Cor.* farthe did *Romanus Hispo*, and ma others follow; which enq ring into many mens lives a

action

tions, did continually search
out for some occasion, where-
to feede the cruell desires
their Tyrannicall Prince.
ence (saith my author) many
more rascalls following this
promoter, became rich, which
these base and unworthy
actises from the most meane
aces of birth and fortune, lif-
ng up their heads, were upon
sodaine growne to be most
werfull and fortunate. Turne
the 7. chap. of the second
oke of *Annals*, and there thou
alt find *Libo Drusus* accused
treason by his most intimate
d familiar friend *Firmus Cato*.
rusus (it is the historians re-
rt) by his ill and deboist
example,

example, this *Cato*, enticed a
lead on to all lasciviousnes
and afterwards drew him in
debt; and engaged his land
morgages and usury: A
most faithfully for a Time d
he deale with this his friend
their common affaires; untill
had gotten firme arguments a
witnesses to make good wh
he perfidiously intended. Th
being once ready he openeth h
acculation unto *Fla. Vescular*
and thus under the *appearance*
Friendship, through most ignob
treachery, he brought his frie
into the most hard extremit
he possibly could devise. B
the desperate youth suspecti
and beginning to vent this p
fidio

dious accusation, declined into
at height of griefe and passion,
at he ran himselfe through
e body with his owne rapier.
ut this moderne example rela-
d by *Samuell Bruno* in his Por-
gall voyage; is a most exact
timony of the infidelity of
ny which make faire shewes
d professe, at the beginning of
ir acquaintance, much secre-
There is a law (saith *Bruno*)
Spaine, that it is lawfull for
man whatsoever (except
se merchants which bring
ne or other necessary provi-
n into the Country) to carry
nce any coine stamped in the
ngs mint: He which transf-
sseth this law without re-
demption

demption is sold, and boun
to the oare as a gally-slave; (an
his goods and ship confiscate
It fortuned at my being at *L*
bone there rode in the Haven
ships; two of *Roterdam*, one
Enchuisen, and one also of *Ac*
slought, in these there was hidd
besides many gemmes of
orientall Indies, great store
coined money. Three of
ships assoone as they mig
hoised saile and departed wi
out discovery. But the four
(being one of the *Roterda*
ships) staied unfortunately b
hind. For the master or chi
marchant of that ship, by na
Cornelius Hoppo, a man w
thought on, and of good
mati

estimation amongst his Coun-
trymen, had entertained a
young fellow for his scribe or
secretary, which at the first ap-
pearance seemed to be very to-
wardly, and discreet: but was
indeed a very malitious, and in-
solent natur'd fellow. This
scribe a little before their inten-
tion of departure, entreated his
master to lend him 500 Rials of
8. which (because he refused to
give an accompt how he meaned
to dispend them,) being denied,
he most malitiously and treache-
rously forthwith repaired to the
magistrate, accusing his master,
and other of his Countrymen
for carrying away coined silver
against the Law. Upon this

accusation; forthwith foure Spanish gallies filled with armed souldiers, are directed to search the ship, which forthwith they did, found the moneys, and tooke away the other merchandise. But yet this base promooter had no share of the prize (according to the law, which assigneth a third part to the accuser) so that in this part, the proverbe was verifyed. The treason often well liked, when the traitour is not regarded. This ship was after sold, by the governour unto some merchants of *Germany*. Thus far *Bruno*. Not unlike is that practise of *Hen. Greens* mentioned in *Abatuck*

Pricket his voyage recorded in Mr. *Pur. Pilgrims*; who was kindly entertained (as a scribe) by *Hen. Hudson*; to serve in his last Northwest discovery, and at length betraied *Hudsons* sonne, and many more to the mercilesse element of the sea, or the more mercilesse Torment of hunger. The history is worth a reading and over-large to be in this place inserted. To these (besides what ordinary experience may afford) I could adde infinite store of examples out of *T. Livius*, *C. Tacitus*; *Val. Maximus*; *Amm. Marcellinus*; and of publike calamities out of the Stratagems polemicall of *Iul. Frontinus*; but that already I have stayed to long

upon this evident observation, which must rather be the fruite of experience then of History: being rather contented to signe the very limits of the right passage of profitable travell, then to be troublesome all the way with overmuch chat, knowing in *Lucretius* his similitude,

That the rare seldome tone of the pure swan
Is better then all clamour that ere came
From the loquacious Cranes.—

Onely thus much let me adde by way of corollary, unto the former observation, that there are no Snares or dangers more full of ruine, then those

Oh how true!

those which proceed, and draw their beginnings, from the Inventions, and practices of our friends, servants, clients, sons, nay (which is scarce credible amongst many,) from the secret plots and machinations of those which desire to appeare our most loving, and complacent wives. For rightly said *Cicero*, when he assured his brother, that those evils are the most dangerous, which proceed from Domestique Authors. Truly speaketh also the satyricall Poet, in this rather wholesomely biter, then scurrilously satyricall.

Oh Corydon Corydon! thinkest thou there may bee
A secret in a rich mans house thats free?

For if the servants hold their peace
and speak
Nothing at all, yet will his Cattell
breake
Into a wild relation: dogs, nay posts
Will before day declare to the next
hostes
What he but thought at midnight:
and will heare
What the head Cook, and Clarke said
o're their beere.
For (thinkest thou these doe feare
t'invent a crime
Against their master? if at any time
They may by Rumours those tough
blowes once save
Or else revenge them, which their
master gave
Nay rather then they'l secret keepe,
what they

But

But Chance for to suspect, they'l
slip away
And hunt the Corners of the streets,
to heare
Or tell, what he doth in his wine or
beere.
Aske these therefore what from me
thou wouldst know;
They hold their peace: nay rather
they will shew
A secret, then to drinke in private
up
Of stollen wine, or the best Ale a cup.
We rightly ought to leade our lives
for these
And many causes; but least that we
leese
Our reputation, is the speciall cause
That should well teach us, rather
then the lawes.

And

And in the sixth concerning the humorous condition of the other part of a family, namely, wife; not unfitly the Satyre hath discourſed. For

There hardly is a woman to be found
That will not on each ſmall occaſion ſound
Louder then many clockes.

And the ancient Poet *Heſiod* giveth them this right character.

Then a good woman nothing better is
For to be had; or to compleate our bliſſe.
Againe then an expenſive wife there's not
A fire more furious, or a flame more hot.
A fire that roaſteth men, without a brand:

A

flame that soone consumeth goods and land.

Generally is this corollary comprized by *Petrarch* in his Epistle unto *Andreas* the Bishop of *Bononia*. There is nothing, quoth he, amongst all the difficulties of our life more hard to be kept in order, then fidelity. Therefore thou shalt perceave those which live with thee, *seldome merry*, often sorrowfull, never equall in their addictions, but alwaies various. I feare that saying of Seneca to *Lucilius*: Nothing sooner doth vanish, and grow distastefull, then affection. I feare that verse or exclamation of *Virgil* the prince of the latine poets. *O harmefull love! no wight can tell,*

What thou men too, dost oft com-
pell!

Wherefore if to a man purpo-
sing to remaine in his owne
Country, such dangers, snares
and entrapments are created by
his owne people; nothing
more to be avoided by a Tra-
vellour then too much openes
especially if he have no friend
but such as *Bias* the Philosophe
did use to choose, whom he
gaine might upon occasion hav
and if he suspecteth danger
mongst some unknowne peopl
as amongst wild and dange-
rous beasts These observation
although he observe, yet le
him avoide to expresse them
his countenance, gesture, or
gard

gard; either yet let him suffer
hem to appeare in that sparing
discourse, he doth sometimes
se: especially let him decline
shew any diffidence or di-
ruſt of those, with whom he
more familiarly converseth at
Table, or at least wise any distast
of their manners. For nothing
more inhumane, indiscreet or
more undecent than to brow-
beat those which (bee they
strangers, or otherwise) sit
accidentus at Table, or discourse
with us familiarly. For by this
meanes a Travellour outwardly
declareth himselfe to be pos-
sessed with pusillanimity, and
inworthy feare, and by his to
humble submission armeth a-

gainſt

against his throat, and repu-
tation the sword and weapon
of every cut-throat: let him ra-
ther colour all exception with
the various coverture of affabili-
ty, and civill courtesy; That
nothing may appeare in him
obscure, blew, or truculent, but
that he may seeme to all festive
yet adorned with a certaine be-
comming gravity; that in his
countenance may be discerned
the vigor of a moderate, and
well qualified Spirit, mixed
with a nimble and heroique in-
fluence. *Suetonius* relateth of *Au-
gustus cæsar*, that he had eyes of so
majestique a quality, that he see-
med to dart from them, the
very raies of Majestie. The

ame is storied of *Theodosius* by *Æmilius Probus*, in the dedication of that little (compend) commentary concerning the lives of the most famous *Generals*, by some ascribed unto *Cor. Nepos*; where he speaketh unto his booke in this manner.

Fear not (my little booke) his yellow haire
Encircled with a sparkling Crowne. But dare
For to salute his bright majestick eyes
Which carry splendour, like the Serene skyes.

Titus also *Vespasian* from his Comitie mixed with his well tempered aspect, was called the very delight of the nations. So also

also in his Panegyrique *Pliny* reporteth of *Trajan*, pag. 5, that he had an incredible dignity in his countenance; of whom *Sex. Aurelius Victor* reporteth, that he so carryed himself in the administration of the Imperiall affaires that the most admirable wits of the best writers can scarse expresse the dignity of his actions; so farre is it from the truth that *Pliny* did flatter this Prince, it now being the summe of all good subjects wishes to desire, their Soveraignes may enjoy the peaceable times of *Augustus*, and the vertues of *Trajan*. *Claudian* also speaking of the right noble & valiant generall *Stilico* hath these words.

Then (in thy youth) most gravely
didst thou goe
And yet most lively gestures didst
thou show.
Thy following happy actions were
forspoke
By those faire beames, thy eye-
lids from them broke:
The severe Parthian nobles were
amaz'd,
At those full numerous aspects thou
hast raisd:
And Persian Caunes when they be-
held a guest
Like thee, have sighed, drinking at
a Feast.

The same hath these verses in the commendation of man: *Theodorus.*

Thy

Thy eyes a temper keepe, which
neither rage
Doth over sharpen, or confound th
age;
Neither doth sudden tempests
thy face,
The genuine favour of thy cheeke
disgrace.

And of Honorius,

Thee the fayre Enipeus and the
wood,
Dodone once beholding, smiling stood:
And those hard okes, which to Cha
onians yeeld
Their food, now seeing thee danc
round the feild.

On the other side, contrariwise *Theocritus* describes the unhospitall youth:

He had no lustre in his looks, no flame

flively vigor ever warmd the same.
ut he observ'd all men, as doth
the wild
easts of the feild, or as a threat-
ned child.

All which sentences gathered
a head, shew us that this cau-
on of mixing comity with vi-
r in our countenances, is both
cessary, and becomming; for
e forehead is (as it were) the
dex of the minde, and often
m the countenance may be
njectured that which is fixed
the soule. In this most worthy
rt are deposed (those) the
ost exact errors and perfecti-
s of nature, which frequently
e the obscure significations of
r maners. The truth of which

sentence

sentence may be more fully g
thered out of those bookes
Physyologie written by *B. Port*
in the which, strange and ra
conjectures (from the quality
the countenance) of our h
mane nature are comprized.
cutely and philosophically w
teth *C. Plinius* in the 11. boo
of his *Nat: History*. Only m
(saieth he) hath a face, oth
creatures only have a mouth
beake. Other creatures have
deed a forehead, but only
forehead of a man shew
mirth, or sorrow, anger or m
cy. In the upper part of this
placed the browes, which o
are moveable amongst m
These especically shew pr

d disdaine. In other places
ide hath his conceptacle, or
ace of birth; but in these his
ode. It is begotten in the heart;
t it ascendeth hither, and
ere hangeth, and is placed.

Mixe therefore these signes
thy daily conversation
hich are able amongst for-
gne, nay amongst barba-
us nations to obtaine thee
endship and accesse, and
oid those rusticke, manners,
hich *Tranio* objecteth to his
ow slave in the ancient co-
dy. *Mostell.*

G: quam confidenter loquitur?
! T. At te Iupiter .. diiq; omnes
dant! oboluisti allium Germana in-
ies, Rusticus, Hircus, Hara

suis

sais, Canis, Capra Commiste! T
words are to ranke for a tr
slation. The avoidance of s
unmannerly evacuations
best learned by experience;
they are as loathsome to
Ingenious man, as odious
their owne natures and qu
ties.

This especiall caution be
heedfully observed, it shall
be amisse to adde this part
the former, which being n
lected, often bringeth inco
parable dangers, upon the
wary travellour. Therefor
travellour must be admonis
with especiall heed, that wh
he resideth amongst unknow
men in a forraigne Country

ke not to bold, or be to in-
isitive into their secret af-
res.

And this caution is for three
eciall reasons, to be adhibi-
. First least by mingling some
ng of our affaires, we may
ke our selves suspected to our
vne Country: and so we may
urne either unwellcome, or
r returne be forbidden. Thus
as *Reginald Poole*, and *R. Allen*
th English Cardinals out-
wed and proscribed, for dea-
g in forraigne affaires and
king the ruine of their Coun-
. Secondly least by over curi-
lly enquiring of the holies, or
ret politicall affaires of other
ions, we may by chance let

fall

fall some words, which m
draw on an Inconvenien
upon us, or may be ill taken

A strange History.

wise men. M
strange is that re
tion, which S. *Bruno* a swit
and Chyrurgion to the fortre
of *Nassaw* in the East Indies h
committed to memory in
second African Iournall; whi
is not altogether unfitting to
applyed to this *Topicall* cautio
Being not farre from the Pr
montory of *Capo Monte* among
the *Æthiopians* or *Negroes* dw
ling there abouts, he had hea
his Cap. *Thomas Peterson* a F
shinger say, that the devill of
had made in the adjoin
woods a most horrible noi

Imperiou

periously requiring sacrifices
be performed unto him.
Whereupon I enquired, where
ose sacrifices should be made;
ho told me hard by, in the ad-
ning grove: but that none
ould be admitted to the cele-
tion of these infernall holies
ut the King whose name was
aba Flamor his nobles and
nsellors.) At the day appoin-
I my selfe, quoth *Bruno*,
rd a most inarticulate and
low terrible noise: and saw
w those woemen and chil-
n (which for the meanesse
heir condition could not be
nitted to the sacrifice,) ran a-
y to their houses and caves
th extreme feare. After this I

saw

saw divers and many sortes a
dishes of meat to be carried in
the wood, as rice, venizo
hens, wine and a drinke call
Mellicratos of an excellent ta
Being desirous to know wh
ther this extraordinarie che
was conveyed, I presently fou
a Companion of mine whi
had been in those places befor
but assoone as the *Ethiopians* sa
us come neere they howl
out, extreamely threatning
that if we did offer to stirre o
foot forward, without mer
their gods, (or rather devi
Suangi, and *Cricry* would te
us in pieces. We notwithsta
ding their menaces and thre
came nearer, which the dev

perceavi

erceaving and being unwilling
o be troubled with the presence
f any Christians, did so violent-
y vrge his black coloured infer-
all servants, that they most grie-
iously beat S. *Bruno* and his
ompanion, that they left them
or dead in the place, yet not-
withstanding they at last got
ome to the ships: and a while
fter resorted to *Thaba Ibamour*
he King, with their Captaine for
tisfaction, telling that swarthy
Monarch, that no merchants
would henceforwards trade in
is country, if the nation with-
ut due satisfaction should offer
uch cruel wrongs. The king ha-
ing heard them out, told them
at whatsoever had beene done,

was effected by the command of *Cyrcy* alone; and that we could not with any reason complaine of injury. For since their nationall *rites* and *holies* did not pertaine to us; we rather ought to abstaine from the *curious search* thereof; because we came not thither for any devotion or good will, but rather to enquire of their ceremonies and deride them. Vpon the hearing of this speech, the Captaine was (contentedly) pacyfiyed, as supposing the contents to be not altogether unreasonable. The devill had perswaded this miserable King that he should fly from place to place after his death, and be his inseparable companion; which he

hee tooke for a great favour. *Ric. Johnson* in his voyage to the *Samoyeds* Country, beyond the river *Obb*, also informeth us, of their strange iugglings, miraculous incantations, and devillish sacrifices of deere and certaine fowles, which they were most unwilling to let him see; telling him that the being present at their clamorous sacrifices, would be dangerous. And (if my memory fail me not) as I remember I have read of a voyage into the North of *Greenland*, where the English found some of the savage Inhabitants sacrificing at a fire, which they would not goe into, neither come neere the smoke; but would have had the

Engliſh have come neer, which they ſhunned fearing danger, until at laſt the fire was put out. Alſo moſt ſtrange are thoſe ſacrifices, of the ſunne; which *Fer. Magaglianes* mentioneth, he ſaw performed by ſome old *Beldames* at the Iland of *Mathan*, not farre from *Zubut*, which is about 50 leagues from *Cattaghan*. Neither come behind, for monſtrous and cruell Impiety, thoſe ancient ſacrifices of the *Peruvians* and *Mexicans* in the *Weſt-India's*, who conſumed many thouſands of men yeerely to their *Vitziliputzli*, and thought to prohibit the enterance of the Spaniards by theſe inhumane butcheries.

Alſo we muſt adviſe our travellour

vellour, not to be over-inquisitive into the secrets of other Countries, especially, of *Religion*; *and commerce*; because often such have been taken for spies, as appeareth in the history of *Iohn Newbery* and his Companions at *Ormus* and *Goa* recorded by *Io. Huighen Van Linschoten* of *Harleim*; and of *Antony March*; who (although his priviledges seemed to allow thereof) travailing into the *Samoyeds* Country and having dispended in furres 1000 rables or markes Sterling, was not only delivered of his warm and pretious burthen, but threatened and fined; and his *Russe* servant *Bodan*, whipped upon the *Pudkey* and imprisoned. This

is also the reason that all those Eastern nations of *Russia*, *Cathaia*, *Tartaria*, *China* suffer few forraigners to goe back for their Countries, being once admitted, least they should informe of their manner and quality of government. But especially the *Chinois* or as they name themselves the *Tamegnies*, are herein most scrupulous. Thirdly we must avoide to much nicety in observation, lest that by mingling confused notions together, we loose our times of studying; and so often a Travellour beginneth to think himselfe a *Doctor*; before he rightly be accompted a *Disciple*. but especially the first consideration of fidelity towards

ones

ones proper Country is to be regarded. For unto this one thing, as to the sole end and Termination, ought all our politicall intentions and actions to be reduced; to wit, that we may profit & benefit our Country. Neither can there be almost any deed so ingratefull or hainous which doth exceede the treachery intended against a mans Country. Because this, as a publique parent doth require a higher measure of duty, then either respect of father or mother, children, wife, or Kinsemen: by how much more publique happinesses, and permanencies doth prevaile with all good minds, more then private affaires. Miserable (there-

fore) and most execrable there fore is that impiety, and ingra titude which in forraigne c Transmarine regions doth, en deavour to disturbe the peac and commodities of a man proper Countrey, wherin it plea sed God to give him being an education For this vice of pro dition sheweth the will, and no the necessity (which here hath no place at all.) And certaine ly in this kind there are no clearer examples of unnaturall and ig noble perfidy then in that history which the L. Bishop *G. Carle ton* hath entitled a thankefull remembrance of Gods mercy; which conteineth the home bred and forraigne treasons of the

he Englisſh and others inten-
ed againſt the ſacred perſons of
Queene *Elizabeth*, and K. *Iames*.
et may not forthwith this odi-
us title of a conſpirator or *Bou-*
feaux be impoſed upon every
ne; which in forraigne parts
oveth himſelfe ſomething
nore then ordinary in appea-
nce againſt the moderne pro-
eedings of his Country. For (as
ſeemeth to me) theſe three
auſes, may excuſe an active man
oving againſt the affaires ex-
eriour of his owne nation,
vithout admittance of the for-
ner odious title. The firſt excep-
ion is, if that a man travell into
ranſmarine regions, to this
nd and purpoſe that he may by

his sufficient insinuations into forraigne affaires profit the same and that he may restore it into better state by exotique physick being now mortally ill and sicke by the many distempers of ill government. The truth of which canon may bee approved by the examples, and practises of divers famous, and worthy men: As of *Themistocles* which fled rather then travelled into *Persia* and insinuated himselfe into the fauour of the King by professing himselfe an enemy to his owne nation: and by this meanes as also by repressing or moderating the powers of *Tissaphernes*, did more good to his friends at *Athens*; then when
he

he compelled *Xerxes* to fly through the *Hellespont* in a single pinnace. So *Cyrus* the Persian Monarch receaved into his power, the city of *Babylon* betraied unto him by his Subiect *Araspis*, which fled thither for prostituting the wife of *Abradates*: or rather as others report, so *Darius* the sonne of *Hystaspis* triumphed over the afore mentioned city, by the helpe of his faithfull servant *Zopyrus*, as *Trogus* in the end of his first booke informeth Vs. In this manner did *Tarquinius Sextus* yeeld up unto his father the Citie of *Gabium*, having gotten credit from his enemies by betraying

betraying some counsels of th
Romans; and by mutilating o
wounding himselfe; reporting
it to be the cruell deed of his
tyrannicall father. So *Hannibal*
flying from the destruction o
his Countrey, unto *Antiochus* the
Indian monarch, under pretence
of Counsell, did more good to
his afflicted Countreymen at
Carthage, then to either *Rome* or
Zusa. So *Alcibiades* although
banished by his Citizens, and
flying to *Lacedemon*, opened cer-
taine passages of state against his
Country, yet by acquaintance
with the wife of *Agis* their titu-
lar King, and by signifying their
preparations, did expell a de-
pending misery from his *Atheni-*
ans

s. So *Phocyon*, *Aristides*, *Demo-*
benes, *Tullius*, *Seneca*, and ma-
y others ancient and moderne,
though some were banished
nd some travelled voluntarily
ut of their Countrey, yet either
ith their persons, or counsells
ey were never wanting to
eir friends.

The second defence against
is unhappy attribute may arise
om this subsequent originall.
or it seemeth not unjust that
oble men debarred of their
les should enter againe or ra-
er returne into their Coun-
ies, to claime those honors
hich are due unto them.
herefore in my opinion *Corio-*
, and *Tarquinius* are not so

much

much to be reprehended: (neither yet *Edward* the fourth of *England*, because in armour accompanied with warlike troopes he returned into his Countrey from *Burgundie*,) because they came but to challenge their ancient titles; and promised amendement of their former offences. The same, (perhaps) is to be thought, of *Henry* surnamed *Bullingbrooke* which being condemned unto banishment, by *Richard* of *Burdeaux* King of *England*, under pretence of suing his livery for the Dukedome of *Lancaster*, (he being banished Earle of *Hereford*) returned againe before his time into *England* and landed, unde

his pretence, with armed for-
aigne troopes at *Ravenſpurg* in
he North. Wherefore thoſe
hen are not to be thought, in
y opinion, traitours to their
ountrey; which returne to
ek that which by the Law of
ations, and nature of right be-
ngeth to them; neither when
ey are mingled with the af-
ires of other commonwealths,
perchance) not belonging unto
hem, but rather contrariwiſe
metimes dangerous, if ſo bee,
y theſe courſes, they may in
ture bee profitable to their
ountry, or in ſome meaſure,
ithout manifeſt diſadvantage
nto their Country, profit them-
lves. The truth of which aſ-

ſertion

affection appeareth in the al
lowed voyages of many tra
vellours, which passed and re
passed with good leave unto
the *East Indias*. But it is especi
ally to be observed by us; tha
whilst we seeke our owne pro
fit, we invade not, the right
of other men. For if we offer a
this unjustice, forthwith will
without doubt arise amongst u
ruine, sedition, and the de
struction of our common
wealth; (although sometime
perhaps the author be but
meane, private man; and often
that mischiefe followeth, which
Aristophanes remembreth in th
Comedy of the *Acarnanians*.

Whe

hen they come once to late, them-
selves they thrust
om one place to another, then
needs must,
hileſt each will have the chiefeſt
part, the reſt
uſt quarrell: and all peace they
muſt deteſt.

The third defence againſt this
ce of over much activity, or
ther bound, which keepes it
ithin the order of fidelity; yet
rmits a travellour to mingle
ounſels, & friendly to diſcourſe
ith the enemies of his Coun-
y; ſo that he avoide the vice of
pious treachery, and doth en-
avour to doe his Country or
ountreymen good. And this
urſe without any offence to

their

their citizens, tooke *Themistocl* *Thrasibulus*, *Zopyrus*, *Harmod* and *Aristogiton*, *Chariton* and *M* *nalippus*; *Neanthes*, *Cycizenus* a *Nicomachus*. Yet notwithst ding some of these by the un ly multitude had before bin b nished unjustly from their Cou try and grieveously mulcted gainst all equity. Thus by t *Athenians*, *Phocyon*, *Aristides*, a *Themistocles*, yea and that mous Historian *Thucidides*, though derived from the blo of Kings, without any of th proper deserts, were exiled ostracismes. Of which kind punishing or rather unjust co demnation of just men, *A* *stoteles* thus hath it *l.* 3. *c.* 9. of

Politiqu

litiques. These men (meaning the confused rabble) in
s action had no regard to the
od of their city; but by ostra-
mes and tumults, under pre-
ces of consultation with the
blique enemies, they puni-
d their best *Patriots*. So also
ongst the Romans *F. Camil-*
after he had expulsed the
logræcians or rather the *Seno-*
from the city, was sent into
le, because as *Val.* sayeth, be-
Tribune, he was accused to
e taken 1500 pounds out of
treasury; when that money
it was well knowne) being
aged by the *Gaules*, had peri-
d in the Combat. Much bet-
therefore and more nobler
did

did the *Ephori* of the *Lacedem*
ans deale with their gene
Pausanias, whom (although
was certainely by his ow
friend *Arginnius* Accused to h
dealt about the change of
Countreys government w
the King of *Persia*) they wo
not sudainely apprehend, un
his owne confessions, draw
on by the youth, made his t
chery apparent. The histor
worth the consideration ; a
written in a most choise an
legant latin stile by *Cornelius*
pos,, in his booke of the li
of (the)most excellent gener
Valerius Maximus also may
ply the like examples in
chapter of fidelity.

et therefore be alwaies con-
ſant, before the eies of a tra-
lour, piety towards god; and
ding in his moſt inward af-
ions, a faithfull, conſtant,
perpetuall love towards his
ntry. For if it be neceſſary for
ry Chriſtian man alwaies to
nke of God; and to remem-
his benefits with a gratefull
mmemoration; as alſo to di-
our humble petitions, and
vers for the enjoyment of
e bleſſings which every day
receave from omnipotent
ſacred Majeſtie of heaven:
ch more the more fervently
herein by any, any meane
bee held) ought a travel-
to addict himſelfe unto this
holy

holy duty; which continu
undergoeth not only the d
culties and dangers commo
other men, but also undertak
sometimes a combat with d
gers themselves. And to
religious feare of god, let
love of our countrey succe
the next place. For rightly
he, which told us; that fid
yeelded to a friend is a great
nament, (and) trust perfor
and duty to our parents is a g
ter, but to our Country stab
yeelded is the greatest of all.
ther shall wee find any me
fame and honor celebrate
history, which did not flou
with an immaculate love
then Country. The truth of
axi

iome may appeare in the re-
wned relations of *Codrus*,
emistocles, *Timoleon*, and a-
ongst ours, of the *Horatii*, *Fa-*
Camilli, *Curtii*, *Bruti*, *Cicerones*,
hich to their eternall honor
commended (nay almost
fyed) in fames never dying
ister, for their inviolate fide-
to their Country in its most
aine and heavy dangers;
hich they like noble and truly
owned patriots bought out
h their owne lives. For an-
es amongst generous spirits
e publique affaires beene pre-
ed before private, although
etimes those private have
a little concerned the pub-
e also. Most Heroique (if

the

the politicall affaires of this li
be only ballanced, is that spee
of *Otho* the first to his m
faithfull souldiers, after the so
he receaved by the *Vitellianists*
Bebriacum. To hazard (quo
hee) this vertue and valour
yours to needlesse dangers, I
compt it to deare a price of
life. The more hope you
shew, if I lifted to live, the m
commendation will bee of
death, as being voluntary, a
not by constraint. Fortune a
I have had good experience
one of the other: and nothi
the lesse for that my time ha
beene short. I tell you it is h
der to moderate a mans selfe
felicity, which hee looketh
lo

ong to enjoy. The civill warre
rſt grew on *Vitellius* party; and
ence grew the firſt occaſion to
ontend with arms for the Em-
ire; but to contend no oftner
ut once, I, for my part, am pur-
oſed to give the example. And
ereby let poſterity judge and
teeme of *Otho*.

Through my benefit *Vitellius*
all enjoy his brother, his
ife, and his children: I ſeeke
o revenge; I have no neede of
ch comforts. Others have kept
nger the Empire, but let it be
id, that none hath ever ſo vali-
ntly left it. Shall I ſuffer ſo much
oman blood again to be ſpilt;
nd the Common-wealth de-
ived of ſo worthy armies?

let this minde accompany me
my to grave, and so surely
it shall, that you for your part
would have dyed for my sake
but tarry you, and live, and le
not me be any longer a hinde
rance to your obtaining of par
don, nor you to my determina
tion and purpose. To speak
more of dying, or to use many
words of that argument, I tak
to proceede of a cowardly cou
rage. This take for a principal
part of my resoluteness, tha
I complaine not of any. Fo
to blame Gods or me
is their property, which gladl
would live. This was h
which exceeded *Cato* himselfe
For *Cato* dyed rather out of dis
dain

laine and a sullen humour, be-
ause he would not behold af-
er his victory, a pretended ty-
ant, his enemy; but this noble
Emperour rather then he would
ngage his countrymen in a bloo-
ly quarrell, chose to end his dayes
n the point of a rapier. Not un-
ike was that Christian, and tru-
y worthy resolution of Capt.
Nicholas Downton in his 7. East
India voyage where (after the
etort of the *Portugall* Bravado)
he concludeth his lournie, and
combat, with this admirable re-
solution. After all these insulta-
ions (quoth hee) I was glad to
see the Viceroy give over the
hopes of his fortunes, by further
following of us; which course I

like very well, since he is so pa
tient; for there is nothing unde
his foot which can make a
mends for the losse of the wor
mans finger I have. Besides,
wish no occasion to fight fo
that, which I have already paid
for, I am already possessed on
and I am so farre from the hu
mour to fight for honor, unless
for the honor of my King and
Country, that I would rathe
save the life or lives o
one of my poores
people, then kil
a thousand enemies.

Pur: pilg: Pur. 1. l. 4. c. 11. p. 514.

Great and noble also was th
care of Charles the fifth King o
Spaine, and Emperour of *Germa-*
ny, at that unhappy siege of *Algie*
wherein

wherein he himselfe in person was present, when many of his gallies and ships of burthen being lost by a horrible Tempest, he commanded a great multitude of excellent coursers to be cast overboord; reputing it (as sayeth my author) an unmercifull part, to preferre the safeguard of those horses, although they were of great worth, before the life of the baseſt common souldier or horse-boy in his campe. And therefore (in my poore opinion) not without Cause Sir *Arthur Gorges* in his martiall and marine observations of the Portugall voyage taxeth Sir *Richard Greenevile*, Viceadmirall unto the

Knols Tur. Histo. 724. Vit. Solim.

Lord *Thomas Howard* in a voy
age unto the *Azores* or Flem
ming Islands, who being chase
by a great armada of huge Spa
nish Galleons, followed not th
directions and judicious course
of his Admirall; but suffere
himselfe to be inclosed, and hi
sailes becalmed by those mass
shipps, and at length to be tak
en; his shippe being sunke, cal
led the *Revenge*, and neare two
hundred slaine outright. Bu
more ridiculous (as also more
vainly cruel) was the practice o
Mathias de Alburkerke an East-*In-
dia* Captaine, who beeing by the
King of *Portugall* appointed Go-
vernour of *Goa*, and fearing at
his returne to be dismissed of his
office,

office, caused his ship to stay out eighteen months at sea, in which voyage for one mans pride and vanity 250 men perished. This was he which grew (after he receaved his Commission) to that height of vanity that he caused fortune to be pictured in his Cabine, himselfe with a threatning countenance standing by her, and holding up a staffe with this *impreza*: *Quæro quæ vincas*, *i.e.* I will have thee to overcome. The juditious Travailour, from these examples may perceave that noble natures preferre the publique affaires of their Country before private negotiations: and therefore in my judgment that saying of *Io. Basilius*

filius or *Ivan Vasilinich* recorded in his answer to the excuse of Mr. *Anth. Ienkenson*, is well worth the noting. *Ienkenson* had been commanded by the Emperour at his first returne into *England*, to impart and negotiate some affaires concerning the estate of both Kingdoms, *England* & *Russia*, to the ever glorious Princesse Queene *Elizabeth*. He seeming to have neglected this command the Emperour tooke him up, with this Apothegme. We have since thy last departure given audience unto one *Thomas Randolph*, but all his talke was with us about merchants affaires. We know that merchants matters are to be heard:

heard : for they are the ſtay of our Princely Treaſures : but firſt Princes affaires are to be eſtabliſhed, and then merchants. Many more iudicious ſentences of this nature may be read with Mr. *Ienkenſons* Polite oration in the 1. *To.* of Mr. *Hacluits* voyages p. 405. Let therefore a Travellour ſo much honour, and entirely reſpect the benefit of his Countrey, that unto this, the love and duty he oweth unto his parents, the next under God, may be ſubjected. To this tye among good men even the love of brothers hath given place. Thus *Timophanes* affecting tyranny, not without praiſe, lyeth ſtab'd dead by the juſt hand of his owne bro-

ther Timoleon an act, without the ayde of this truth, blotted with the odious attribute of parricide.

Thus that noble freer of his country L. Brutus, for the safety of his most deare mother commanded his owne aspiring sons to be whipped to death, after the ancient custome of the Romans. And why should we be ambitious to heape up examples since Curtius to stop an infectious plague amongst his Countrymen, leaped into the ground alive; since Genucius Consul went into a voluntary banishment with his family, because

Libertatem quam maiores peperere digne studeas fovere posteritas. Sicl.

the south-sayers, had declared his sonne should be a king, because he was borne, with some small extuberancies in his forehead: since *Decius*, the Army of the Roman breaking order confusedly vowed himselfe a sacrifice; since *Scipio* compelled the reliques of that bloody battell of *Canna* to sweare their service unto their Country as long as any of them should remaine alive; since *Codrus* the King of the *Athenians*, by a stratageme drew on his owne death, that he might fulfill the Oracle, and save his army. I could heape innumerable examples

Brutus Potius quam patrii amoris vim ex animo eiceret; liberos proprios seri feriri elegit.

amples; unlesse it were imprin
ted in every mans mind, tha
hath any dram of honesty, o
vertue; even by the lawes of na
ture; *That all mens affections unt*
their Countrey, are to be preferred be
fore all other bondes, and obligation
whatsoever. Wherefo
he that in forraign
and strange nation
doth invent or endea
vour any snares or de
ceipts against his coun
try, or Countreymen
doth not only shew
himselfe to be a mos
ungratefull, and wic
ked man; but one
which is banished by
his owne Confession

Horatium Coclitem contra omnes hostium copias tenuit in ponte solus: sine ulla spe salutis patriæ salus. Vt Clelia virgo, ita omnes suo casu aut cum firmare patriæ salutem aut

and

morari pe-
riculum
debent
hist. T. C.
podapo
34.

and iudgement. Neither commonly doth any forraigne nation; regard those which presume to betray their owne Countrey. A most excellently just, but more terrible execution have wee of this truth (that I may passe over to many examples) performed by the magnificent Emperour *Solyman* upon a perfidious traitor of this Kind. *Nicholas Keretschen* a German, held *Giula* a city in *Hungaria* against *Parthaw Bassa*, generall of the *Otthoman* forces there. After many encounters and assaults, the *Bassa* still had the worst untill he left of his Iron, and began to batter with golden

golden engines. These no so
ner set on worke by *Georg*
Bebicus Kinseman to the Gov
nor; but they made an impres
on, and forthwith like a dee
wellfilled mine presently ble
up the Governours faith.

Quid non mortalia pectora cogis
Auri sacra fames?
Mens breasts & minds gold can der
And corrupt most men now ali

Shortly therefore after this co
primise he delivereth the ci
covenanting besides his rewar
that the souldiers should wi
bagge, and baggage safely
part; all which, sayth mine a
thor, *Knols*, was frankely grant
who were not gon past a m
out of the Towne; but th
we

were set upon by the Turkes, and all slaine except some few, which crept into the reedes growing in the marish fast by and so escaped. *The traitour* himselfe expecting his reward, was carried in bonds to *Constantinople*; where afterwardes upon complaint made, how hardly he had used certaine Turkes, whom he had sometimes taken prisoners, he was by the command of *Selimus* who succeeded *Solyman*, (not of *Solyman* himselfe as others say) thrust into a hogshead stuck full of nailes with the points inward, with this inscription upon it. *Heare receave the reward of thy avarice, and treason, Giula thou soldest for gold: if thou*

bee

bee not faithfull to Maximilian th
Lord, neither wilt thou be to me
And so the hogshead closed fa
upp; he was rowled up an
down, untill he therin miserabl
dyed. Nay the very Barbarian
and Salvages doe hate this mo
unworthy perfidiousnesse. Fo
Nomẽ amicitiæ barbara corda move
The name of true fidelity
Doth touch the heart of cruelty.
Not long since there lived a sa
vage *Weroance* or petty Prince i
Virginia, a continent of the Nor
America; named *Powhatan*. To
this Barbarian two Duchmen
belonging to the english planta
tion, under the government, a
that time, of Cap. *John Smith*,
worthy and valiant gentleman
the

e firſt commander, and diſco-
erer, fled away : pretending
rd uſage, aud diſcovering the
crets of the fortification. Theſe
ſe unworthy traitours two
entlemen, one Mr. *Wiffin*; and
frey Abbot were ſent to diſpatch:
hich when *Wiffin* would
ve done, he was reſiſted by his
mpanion. Therefore they re-
rned backe without due pu-
ſhment of theſe fugitives .
hich *Powhatan* perceiving (al-
ough they had promiſed him
doe great matters for him,
ith the next governour the Lo.
Ware, then upon the ſea;) he
mmanded his men to beat
ut their Braines telling them,
you would have betrayed

Cap.

Capt. *Smith* to me so will y
me to this Lord. Thus can
divine Iustice amongst the v
barbarous, find due chasti
ment for infide
ty.

Raro antecedentem scelestum
Deseruit pede
pœna claudo.

To this consider
tion of fidelit
a discreet travellour ought to
joine the next of Temperanc
which like the very soule of t
soule, consists of 3 parts. F
there is a temperance of our a
ment or dyet: a temperance
sensuall pleasures; which is p
perly called continence; a
lastly a temperance in our spee
which is called, a discreet ta
turnity.

The first part of which ver-
e is most exactly to be obser-
ed by a travellor into forraigne
gions. For what can be more
ngerous then for a stranger to
voure strange, and unknowne
eates: perhaps although deli-
ous yet in their owne natures
isonous. Such are the most
autifull apples growing neere
rico (of which *W. Lithgow*)
at are in colour and taste most
autifull and gustfull; and yet
operation most venimous: as
so are those apples which were
und in *Guiana* by Capt. *Vnton*
ſher, a little of whose juice
useth sleepe unto death. Such
e those dangerous Druggs of
etum amongst the *Brasilians*, *O-*

pium

pium amongst the *Turkes*, *Ar*
and *Betelee* amongst the *Ma*
pars, *Cassany* rootes amongst t
Americans in generall, which a
most dangerous to forraigner
and have caused the death
many thousand stout men
which have rather trusted the
light of the palate, then the di
ction of temperance: nay the ve
lovely sweet *Durgoens* (being t
glory and delight of the E
Indias) is found to be most da
gerous, if taken in to gre
quantity, rusting a knife, and e
ting Iron like *aqua fortis*: and a
there no lesse obnoxious the
Melones over greedily eaten
Spain or *Italy*; or grapes over vi
lently devoured in *France*. Ma

e the inconveniences which
ch seeming dainties produce;
ing indeed as the Greekes
ghtly name them, γλυκυπικρὰ,
wre-sweet to the Improvi-
ent belly god. Amongst such
ands use the Italian proverbe
ated by *Cornarus*; that which
left, profiteth more then that
hich is eaten. Let temperance
erefore be thy preparative, and
metime evacuation by Phlebo-
my in hot; by bathe stoves in
old countries. but especially a-
oid *Voracity* and a greedy desire
be devouring; because such
stomes doe disgrace, not only
y own manners; but call into
uestion also the Customes of
Nation. Besides, this vice
bringeth

bringeth upon thee all ſort
diſeaſes, ſince there is nothi
ſo miſerable expenſive as a gl
ton, which eateth that he m
ſurfet; and ſurfetteth that he m
eate. The proofe of this ſayi
is moſt evident, from the dead
and infectious events of the v
age to *Puerto rico*; and *Portug*
as alſo the firſt voyage,
Guinea and *Benin* where ma
thouſands of luſty men ſudden
periſhed for want of this gold
vertue of temperance. Alſo th
is nothing more exactly obſerv
in a forraigner then the outwa
geſture of his clothing, feedi
and geſture, from which ſig
ſtrangers make a Iudgement
his education. But of this moſt e
quiſ

isite and rare vertue especially
ongst young men; wee have
oken somewhat before, that
y be (if well disgested) a sop
Cerberus.

2. Of the temperance of lan-
age also in the former caution
ough hath beene spoken.

Wherefore now some brief
rection concerning sensuall re-
ations and pleasures shall in
der be added. Of these a-
ongst forraigners great care
ust be taken. For if this *Vio-*
ce, or rather furious rage of
e most unbridled passion,
hich tempteth mankind, be
ceeding dangerous, covered
th the best stratagems of this
icked art, (in which *P. Ovi-*

dius

dius and *Io. Bocatius* have
their owne disgrace, if not ruin
approved themselves maste
to those which remaine fixed
the same place of habitatio
what shall we conceive of
great inconveniences, it bring
forth, when we lye open to
forraign snares and temptatio
besides, (which would be m
ked) Crimes creepe, nay s
dainely rush and upon th
which are secure: and to ea
doe strange vices overco
those which are already w
ryed with domestique a
home-bred passions. The fo
also of custome doth tickle
Intemperate man; whilst
thinketh it a part of great wi
dom

ome to collect those things,
nd to practise them, which
though (perhaps) rare, yet cer-
ainely are most vitious.

And can there be a greater
illery then for a man which in
is own country was accounted
o be wel and honestly educated,
eing intoxicated with the study
f novelties, to become in ano-
her climate, the very sosse, and
nke of all those vices, which
ither vanity hath invented, or
uxury found out? Against these
most pernitious foments of vice,
here is no better antidote, then
emperance; which also doth
most prevalently resist, when
he vice of incontinency doth
ut begin; and is of most power

when as yet, (in *Ciceroes* phrase) the Ramme of the enemy hath not shaken the wall: for as the Satyrist hath it:

In vaine then for terse hellebore we cry,
When that wee are compel'd almost to die
With heavy swellings, hee that will have ease,
Must at the first prevent or cure disease.

For as a City which is well fortified is not subject to soudaine Invasions; neither doth a Castle well munited with Ordinance and Bulwarks much feare Panique terrours; so a minde

minde inabled with the munition of fortitude most easily resisteth the enticements of vices; neither is sodainly conquered with the machinations of impietie.

For, an enemy which is armed with the darts of fortitude, doth not presently yeeld, besides it is the nature of *Vice* to creepe on by degrees, neither to fight at their first appearances, but rather to seeke ambuscadoes, working their feates rather by the helpe of deceipt, then prowesse. It is the saying of the Poet.

None on a sudden growes most vicious. Vice

Comes on by stealth, and slilie do

entice.

So mischiefes often trye by fai
meanes, rather then by ope
force to assaile those, they woul
subject, and rather seeke opp
tunity to deceive, then a ju
warre. And like as heretofor
many ancient Chieftaines did us
to terrifie, by some strange strata
gems and sudden devices, thei
enemies; thinking it more saf
to fright, them with panique
feares then with Armes: So vice
whilst it artificially doth frame
a combat, it placeth *Intemperan*
perdue, as it were in the field, o
sends this Monster as a spy into
the little Isle of man; which by
ill customes and enticements,

may

nay draw him into Voracitie, Gluttony and Incontinencie: which sprigs of Vices, like the darke pathes of errours, deceive and draw many men into most dangerous precipices; otherwise the most dissolute persons would abhor to act those things, which are undecent; if they were not newly varnished with some adulterate commixtions. Let *Temperance* therefore be as a watch-tower or lanthorne unto a Travellour; by whose bright rayes, not clouded with the dark fumes of luxury, he may rightly steere his reason in this Sea of Adversities, and so may preserve his discretion untainted from any immodest word or deed.

The second generall observ
tion is referred to inquisition
enquiry, to wit, the enquiry
the Common-wealth, in whic
thou art conversant after th
common romances & conceip
of the vulgar. Then such inqu
sition (except it be very moderat
and discreet) there is nothin
more vaine, unprofitable
empty. For certainly it is a mo
vaine and frivolous thing to e
quire about every sleight ru
mour, which is set abroach b
the common people, and to di
course of other mens affaires,
of our own; Since such men r
ther amongst the learned, d
serve the opinion of vain
curiosity, then learned Science

Thi

This vice is by *Cæsar* in his Commentaries and *Nico Fliſclinus* in his *Iulius Redivivus*, *Act.*2.*Scen.*4. attributed to the barbarous *Celtes* or *Gaules*.

These men (quoth my Author) have a very barbarous and rude custome; for assoone as they see forreigne Merchants, they compasse them round in the streetes, and enquire most nicely of the state of those Forraigners from whence they come. The Merchants being compelled by their importunities to answer unknown or unfitting questions, many times invent such tales as may please them best, and seeme most credible; Which they hearing, forthwith they set upon

their consultations, and according to these relations dispose of their affaires; then the which there cannot be devised a more rash and inconsiderate folly. There are no people more miserable therefore then such men which suffer their eares to be perpetually filled with such newes, (which suppose they are strained upon the racke, if one day bee spent quietly and studiously.) Hence it is that such men, for the most part are perpetually subiect to exorbitant passions, unquiet motions, and sudden feares; for being filled with choller and melancholy, through the overmuch agilitie of their apprehensions, and the uncertainty of their resolutions,

utions; they continually have hose galleries of reason, their eads stuffed with the undige- ted and crude rumours, which hey so much affect and hunt af- er. Of these *Lucretius*:

ome men inconstant in each City, feare
he houses, left in pieces they should teare
heir limbes with falling: others least the ground
hould gaping open and enclose them round
hese panique terrors tell some that the earth
ill now dissolve, and have another birth,
nd opening her yestie jawes, will fall nto a Chaos and thus ruine all.

Let this be therefore a caution to be observed by a Traveller, not to take newes upon trust, concerning strange Common-wealthes: because hardly such an inquisitor can obtain any remarkeable knowledges, and yet is most subiect to be ensnared by promoters. Rather let choise and silent narrations (although fewer in number, and perchance not seeming to every companion so plausible, be his ayme,) such are the observations of *Antiquities*, Ædifices, Libraries, the descriptions of the places of battels and the changes of the governments of cities. In this path let moderation be also his guide that if he happen to strike upon

ome difficult passages, he may etract his footsteps, before he e to farre gone.

The third observation is more enerall; to wit, that a travellour ought with his vigorous and estive carriage, to conjoine magnificence according to his ability. or a poore, and ill accoutred travellor is the most ignoble creature in the world. All men in a manner, (such are these later times) are esteemed from their outward comportment; but especially travellours. To this magnificencie, let there be added manly reservation, for some men attributing all their best gestures

Vil habit falix auper as duri- s in se, uam uod re- iculos omines cit.

gestures to a kind of easinesse or
(rather parasitisme) and dedica-
cating, whatsoever they can ge
from others or exhaust from
their owne, to vaine ostentation
doe faile in the especiall parts
splendor, fame and reputation
From this precipice we must be
„ ware, least that wee yeeld
„ much to exteriour pompe, and
„ little or nothing to discreet me
„ diocrity. For when once ou
familiar affaires, and the opinio
of our credits are subiected t
wast; it is scarse credible, hov
soone these buildings of ou
estates and fortunes decay. An
therefore most wittily doth th
Comædian *Plautus* induce th
young Cavaliero *Philolaches* in th

first Act. 2. Scene of his Com. Mostellaria, comparing himselfe unto a Carpenter, and his estate unto a new building which unlesse it be perpetually repaired, and often new furbished;

Venit imber, lavit parietes, perpluunt
Tigna, putrefacit aer operam fabri:
Nequior jam factus est usus ædium.
A tempest comes, the wals are wash'd, and all
The strongest rafters soone begin to fall,
Corrupted with the foggie aire; and streight
The house decaying falls by its owne weight.

And no wonder is this sudden ruination (quoth Lucretius) because

The

The houses in the streets doe often shake,
And mov'd by ratling Carres doe trembling quake.

Let magnificence therefore bee moderately mixed with this manly discretion: lest that wee overmuch contract the goods we have by the divine providence allotted unto us: or (without the just care of a discreet steward) suffer them over-nimbly and fluidly to slip from us.

The fourth observation of a Travellour should be the study of the best things. For many there are which seeke forraigne Countries to no other end indeed, but to satisfie their sensual pleasures. But *Trismegistus, Apollo*

nius, *Mercurius*, and *Pythagoras*, the antient quaternio of travellours and wise men, to this end only did leave the sweet ayre of their Countreys, that they might returne enriched, with the generall magazine of knowledge.

Neither travelled these Worthies that they might only behold the outward shapes, countenances, and appearances of men; but that they might understand their Manners, customes, languages, learning; and that they might be capable of those grounds and foundations, which may prove Canons and Theoremes of future Sciences. Let therefore a travellour heare of no famous Polititian, or learned

Scholler,

Scholler, but let him endeavour (if he may) to bee his Visitant, and rather let him study to see such a miracle of science; then the lofty buildings of the most aspiring Cities; that he may understand from this Oracle of the Muses those things, which may both delight and instruct him. Thus many learned judicious travellours (even from the rising of the Patron of the Muses) came to *Rome* or *Padua*, to visit *T. Livius*, the most exquisite builder of all prophane Histories. Thus also yet is *Cor. Tacitus* honoured in most moderne languages; and amongst the starres of this latter age *Erasmus*, *Vives*, *Polidorus*, *Muretus*, *Lipsius*, *Gruterus*, &c. were

n their houſes, ſchooles, ſtudies,
ſited with no ſmall (I had al-
moſt ſaid) adoration. Let alſo a
avellour paſſe by no Library
f worth, (but if that opportunity
ay permit) without ſearching
nd obſerving it, committing to
emory thoſe things there
hich he findeth rare, and not
garding thoſe ſleight vanities,
hich the Market or Tavernes
ay afford. Theſe judicious
eculations alſo being referred
this one and onely end, that at
s returne he may excell in the
owledge of the beſt things.

To this let there be added, a
nſtant reſolution. In all buſi-
ſſe whatſoever we undertake
chiefe ornament and ad-

vancement

vancement is constancy: espec
ally in those things, which tak
force from our resolutions. I
this purpose of travel (if we ma
beleve Iudicious *Lipsius*) there
need of a twofold caution, th
our intent be well founded; an
then that it be cõstant For a min
that is mutable, gathers not th
juice of erudition. Because it re
ploieth the times of discipline t
please extravagant passions. D
screet frugality is an excellent re
medy against these. But frugali
it self is a most vain & idle nam
yea often the cover of wretche
nes and penury, unlesse judicio
moderation may be the direct
of our expences. Then indeed ou
manner of living truly shineth,

strength

trengthened with the glory of
eason, groweth famous. Avoid
lso the distraction of businesse,
which often hindereth the in-
nts of a travellour.

For a iudicious man undertaeth not his peregrination, to be ragmaticall after the manner of wyers, but when his leasure rveth him, that he may observe y action; because he often, which is to busy in the practique art, can hardly learne any thing, whilst he doth spend his time superficiall follies, or needlesse businesse, and so both loth science, and experience. *Then which, what is more ridiculous?* For e age of man being distinguished, and separated into proper

seasons;

seasons, hath unto them opposed severall faculties. And youth (for in our childish yeares some men prohibit us to travell) seemeth to be the middle centre of *Practise* and *Theorie*. Let therefore time be so allotted, and distributed unto thy businesse, that thou mayst not bee inforced to neglect the due seasons of meditation. At all and in all ages it is most convenient to meditate. *Neither is there any degree in the world that may not be adorned, and advanced by learning.*

To this part adde the moderation of thy gesture and behaviour; for as speech is the Index of the minde: so is gesture a declaration of thy naturall inclina-

tion

ions. So *Ambrose* is reported to ave refused the service of two eacons in the Church, being ffended with the levitie of their haviour; besides, nothing is so utable as gesture, or more ob- oxious to censure in Forraigne arts; whose opinions, who of- lightly doth contemne, is ithout doubt to be accounted a Dissolute inclination.

The

The Epilogue.

THese are the observations, and Cautions, (most D. Brother) which especially are to be observed by those, which purpose to travell into to Transmarine Regions; as for many other directions if they be not referred, to the forenamed Canons Topique places; I have always thought them, the subjects of Common use and experience.

28 MR 59

FINIS.

gowstering p 11.
arecca a strong wine 12
Naples buttons 13
jette up & Downe 15 jetting 33
table book 27
painting & limming of good account 28
Randolph Tho. ambassador to the Russe 31
a caroach 40